Agam Sansthan Series : 3

EQUANIMITY

PHILOSOPHY & PRACTICE

From the Preachings of

JAINACHARYA SHRI NANESH

Compiled by

SHANTICHANDRA MEHTA

M.A., LL B

English Version by

HIMMAT SINGH SARUPARIA

M.A., LL B, Sahitya Ratna

Jain Siddhantacharya

Chief Editor

Dr SAGARMAL JAIN

AGAM AHIMSA SAMTA AVAM PRAKRIT SANSTHAN

UDAIPUR-313001. (Raj.) INDIA

PUBLISHER

Agam Ahimsa Samta Avam Prakrit Sansthan
PADMINI MARG,
UDAIPUR (RAJ) 313 001, INDIA
Tel. 25004, 23833

EDITION : FIRST
4th Jan., 1990

PRICE Rs 65.00

EQUANIMITY :
PHILOSOPHY & PRACTICE

JAINACHARYA SHRI NANESH

PRINTED BY
AGRAWAL PRINTERS
INSIDE SURAJPOLE
UDAIPUR-313 001. INDIA.
Tel. 24654

INTRODUCTION

ARE WE ALL "SAMA"?

When a question is posed that 'Are we all 'Sama' or equal ?', every-one wants to hear its answer in affirmative or desires to be so. It can be said as the real desire of every living being. We are to think in this context that what is the concept of jainism and particularly,how Acharya Shri Nanesh has redefined the meaning of Samata in its Philosophical and practical sense as well-? It is all in this book preached by Acharya Shri Nanesh, compiled by me in Hindi and now translated in English by Late Shri Saruparia entitled ''Equanimity · Philosophy & Practice'' of which introduction I am priviledged here to write :-

Man has so far travelled a long way to attain the Nirvana as the freedom from the Bondage of Karmas thus achieving the real 'Samata' of souls in their original form.

During the continuous struggle for equality, the mankind has developed democracy as a full form of equal social life. On that basis, it is a form of Government and also a form of political, economic and social equality. But in all this development, if the 'Samata' is not developed in the mind and heart of the man, nothing real can be achieved. And that is in real the philosophy of Equanimity (Samata), preached vigorously by Acharya Shri Nanesh in the troubled times of the present world by prescribing its practical aspects in different stages and with different vows which

are fully detailed, analysed and explained in a lucid style in this book.

The Jains believed that every soul is Godly by nature and all are equal in their original form,there fore, endowed with all the attributes of perfection are associated with the holiest conception of divinity These divine attributes, which comprise omniscience, highest bliss and the like are however, not always known and certainly are not fully menifest in the case of the embodied souls involved in this world or transmigration, but will become fully realised and manifest when the soul attains to Nirvana

Now Nirvana (Moksha) as understood by Jainism implies complete freedom from all the impurities of sin which limit and curtail the inherent and natural attributes and properties of soul The jain aspire to become God by crossing the Samsank, that is worldly sea In the aspiration to become God, the Jains follow the method followed by their twenty-four Thirthankars of which last was Lord Mahavira, who have already liberated their souls and attained Nirvana (Moksha) They have taught others the way to this God of Nirvana or fullest Samata (Equality) of Souls.

Hence, religion as understood by Jainism is the path of Samata' or the liberation from suffering and pain which is the lot of all beings in transmigration, All living beings are ever searching for happiness in all things and in all their varied experiences. How they seek only joy and evade in every possible way misery and pain, is apparent to all They want freedom from every type of misery and attainment of the joy of equality

To attain this goal, unlike the majority of religions in vogue in this world which have only dogma and myth to

offer, Jainism offers a perfectly accurate, definite and exact science which is absolutely free from every form of mystic, misty ritual, unholy superstition and fear engender devotion, jainism only is offered on the authotiy of reason, thus all who desire to investigate its truth and attain the path of 'Samata' may fully understand and that which they will uneventually accept and pin their faith upon.

Acharya Shri Nanesh redefines the same Philosophy of Equanimity (Samata) in a more understandable form He explains the three stages thereof as Samatavadi, (acceptance and statement of Samata in its all Philosophical and practical aspects) Samatadhari (its performance) and Samatadarshi (attainment of its visual power) and twenty-one maxims of Samatamaya practice He gives a clear outline of a Samata-Samaj (Society) to be formed and run on such lines as to achieve the goal pf Equanimity (Samata) in this very life of the individual and in this very world apart of the attainment permanent abode of 'Nirvana'

To start with a real Samatavadi or Samatadhari' will insist on the actual taking of a vow to refrain from the Seven Evils or Sapta Kuvyasanas to back of his godly resolve. By so doing he realises that he imparts greater firmness to the resolve and he also fully recognises that its breach is a little more difficult the would be the case of sin committed in a stage of vow-lessness. The man who says that he has no need of a vow, is evidently not decided in his mind, even though he may have had an urge towards disciplinary trainings which is an essential character of Samata Samaj. This path further goes on to adopt twenty-one Maxims and four pedestals of Siddhant Darshana (Philosophical perfection with right knowledge, Right Faith and Right Conduct as its base) Jeevan Darshan (Following of

right conduct in all its forms), Atma Darshan (Self Restrospection) and Parmatma Darshana (Attainment of Fullness).

A follower of true Samata engenders him a contented spirit which is the real guarantee of peacefullness. He enjoins to practise charity and self control, which helps him to create an atmosphere of real 'Samata' all around with a viable footing. Then the heart felt understanding of equality shall spread in the society that the acquiring of all earthly riches has no value what-so-ever compared to the values of the grains of spiritual path of Equanimity (Samata).

Consequently it will reduce or mitigate the self attachment or self aggrandisement and inspire a new faith of being and making equal to all. This shall also move the man to love all to help all and make not only all the human beings, but all the living beings happy in their feelings just before his own self

Really it is the way to 'Samrta' and the feelings that we all are 'Sama' in a sense and should try to be 'Sama' in the final sense In this respect, the whole picture of 'Samata emerges' in the message of Acharya Shri Nanesh. I feel and believe that this message has a great force in it and this publication shall inspire to all thinkers a new spirit to spread it at large.

Shanti Chandra Mehta
A-4, Kumbha Nagar
Chittorgarh (Raj.) 312 001

FROM PUBLISHERS

The Board of Directors of Agam Ahimsa Samata Avam Prakrit Sansthan would like to put on record their sincere gratitudes for availing an opportunity to publish this publication entitled-EQUANIMITY : PHILOSOPHY and PRACTICE to Jainacharya Shri Nanesh on the auspicious occasion of his Fifteeth 'DEEKSHA' anniversary.

We had many discourses from Acharya Shri Nanesh on Samta Darshan A publication in Hindi containing the gist of his discourses was brought out a few years back by Shri Akhil Bharat Varshiya Sadhumargi Jain Sangh, Bikaner, our parent body.

A suggestion mooted out by Shri Fatehlal Hinger, Secretary of the Institute for propagating SAMTA DARSHAN in other parts of the world was recognised. He has shouldered the strenuous efforts right from the beginning-collection of manuscript and giving a perfect shape to the publication, without which it would have been much difficult for the Sansthan to put this work out of the press coinciding the occasion

We would like to place on record our deep sense of appreciation and recognition for the job well done.

We feel highly indebted to Prof. S. R. Vyas, Department of Philosophy, Sukhadia University for reviewing the translation work done by Late Shri Saruparia Himmat Singh,

We are falling short of words to appreciate Late Shri

Saruparia for his most valuable contribution in the form of translated script in English

Financial assistance extended to us by Late Shri Balwant Singh Saruparia and the adopted son Shri Roop Singh of Late Shri Himmat Singh Saruparia to meet out the part of the expenses of this publication-Rs. Eight thousand– is a source of inspiration for this institute and we feel highly indebted to Saruparia Family

Dr Subhash Kothari well assisted by Shri Suresh Sisodia contributed their share for bringing out this publication - Thanks

Mr Rajkumar Agrawal of Agrawal Printers, Udaipur co-operated us very well matching and keeping up the time schedule of their assignment for which he also deserves our appreciation

Ganpatraj Bohra
President

Sardarmal Kankaria
General Secretary

EDITORIAL

Acharya Shri 'Nanesh'is the propounder of the philosophy of equanimity. He is also a man of action in this direction. The philosophy of equanimity is the outcome of his deep thinking and experience of fifty years' ascetic life.

The philosophy of equanimity is a complete scheme of life which incorporates individual and social good and progress It resumes that equanimity is the basic nature of conscious being which could not be charged though it may be curtained for the time being because of ignorance and Kashayas. Attachment and hatred are the tendencies originating from ignorance and these two tendencies are basically responsible for the inequanimity, we witness at the individual level to social, political and universal level. It is because of these tendencies that man fails to realise his true nature.

Acharya Shri Nanesh analyses the four aspects of equanimity in response to the prevailing multifacet inequanimity at the individual to universal level. They are (1) the concept of equanimity, (2) life-philosophy and equanimity (3) self-realisation, (4) highest reality of supreme soul.

In dealing with these four aspects of equanimity, Acharya Shri Nanesh, maintains balance between the relation of an individual to society and society to an individual. He does not allow any other to supersede on its counter part. Thus, he is very equanimous in his approach and treatment of equanimity. He is fully aware about the practical

hurdles which may creep in the way of performance of equanimity Hence, as a careful and vigilant guide he proposes twenty one maxims and three stages of Samatawadi, Samatadhari and Samatadarshi for the followers of equanimity.

With all these in view, if steps with determination and will are taken, the dream of formation of 'equanimous society' will be realised. It is with this purpose that the book was undertaken for the publication.

The book is now, in the hands of readers Only they are the real judge for the labour and efforts made for this publication. If it fulfills their expectations to a minimum level we shall feel obliged and our efforts successful. To err is to be human, but we hope our shortcomings would be forgiven by the awakened readers.

Lastly but not leastly, I humbly offer my regards to Acharya Shri Nanesh whose thoughts and life are to enlighten our dark and thorny path of life.

Dr. Sagar Mal Jain
Chief Editor

FOREWORD

Life is topsy turvy. The force of education and culture enables our lives living and also purposive for others.In the history of mankind, the most complicated question of man has been about himself He feels himself so near as if he knows everything about himself. But in no time he finds himself un-known and foreign to himself in changed circumstances. He labours a lot to amass wealth, comfort, luxury and all merry-making things with the belief that all these would cement his peace and happiness. But a slight blow of unprecedent events blast off this cemented wall of peace and happiness He is wonder-struck to note all this and questions to himself "what is wrong with me?"

An honest effort to answer this question of man has been made by Acharya Shri Nanalal Ji Maharaj alias Shri 'Nanesh' in the book entitled "Equanimity–Philosophy and Practice" compiled by Shri Shanti Chandra Mehta in Hindi and translated into English by Late Shri Himmat Singh Saruparia.

It is my great pleasure to go through this translated work of late Shri Saruparíya who took deep pains in translating this valuable work for the English Speaking people. The present day circumstances necessitate to come out with such works so that the world at large might acquaint itself with the ideas of our holy persons. Secondly, it would also repudiate that religious heads are confined to only old,ancient and rational way of chanting of scriptures and do not feel

concerned about man and his problems It is in this context that his book is to be viewed

Acharya Shri 'Nanesh' though a religious head of the Sadhumargi Jain Sect, is an original thinker who has the capacity to rise above from his religious belongingness and universalise ideas keeping man at the centre of his thinking with no boundaries of caste, colour, creed and nation. He ponders deep to take note of present distributed scene of morality, dehumanising systems of political and social institutions and a state of faithlessness in all the affairs of life. It all is because man has taken disharmony or inequanimity as the reality and formulates his beliefs on this so called reality. This fundamental ignorance has put him in the jungle of troubles The need is to know first what is equanimity, how can it be achieved and lastly how to practice it in life ? The book tries to illustrate and explain these questions step by step and we are able to grasp the whole scheme of equanimity in concept, method and practice, It is not merely a theory or a philosophical discourse, but a complete programme of transformation of an individual to the whole society and from family to the whole world not only religiously; but socially, politically and economically. It is a call for total change in socio-political view points for the welfare of mankind. It is a movement of refined order for the upliftment of not only those who are down trodden and poor, but also for well-off and power-ridden persons who badly need this soothing spiritul medicine. Thus the book is equally significant for both the sections of the society.

Rationality is not only the monopolised enterprise of intellectuals. It may usher in any mind which may embrace

humanity as a whole and universalise the ideas for the betterment of world at large. So is the case with Acharya Shri Nanesh who is more than a religious head The pages of the book verify this in a more befitting manner.

I take it as a great privilege to write the foreword for this book of utmost significance in the present day world which is a few steps away from self destruction.

I hope the book would be hall-mark of inspiration for all those who feel committed to preserve and promote humanity

Dr S. R Vyas
Deptt. of Philosophy, Sukhadia University,
Udaipur

Late Shri Himmat Singh Saruparia.

B.Sc., M.A., LL.B.
Hindi Sahitya Ratna, Jain Sidhantacharya

Born on 10th April, 1903 in Udaipur, Shri Saruparia served the State Government of Rajasthan in the capacity of a Magistrate, Commissioner & Collector. Shri Saruparia could not be tempted by the luxuries around him and devoted his leisure in writing and contemplation and published nearly sixty articles in Hindi & English on Jainology. He was well versed in Hindi. English, Sanskrit, Prakrit, Apbhransh, and other regional languages like Rajasthani & Gujarati

He imparted religious education to Jain Monks and Nuns after his retirement from Government Service and nearly 150 Jain-Nuns could get through Jain Ratnakar Examination under his supervision & guidance which is an outstanding contribution of him.

In his personal life Saruparia was humble, simple and man of high thinking who was always ready to help needy and disapointed persons Welfare and secret donations for noble cause were at the top of his personal likings. He devoted his time in contemplation and reading and writing religious literature. His quest for knowledge was so high that inspite of being old, he got registered as a Ph.D. candidate and intensively devoted himself for the proposed research plan, but the nature could not allow him to complete his project and he left for his heavenly abode on 13,11 1985 in Udaipur. His study room was a source of his

contact with all the learned persons of the world through their writings

Shri Saruparia was Vice-President of Agam Ahimsa Samta Avam Prakrit Sansthan He played an important role in getting established the Department of Jainology and Prakrit in Sukhadia University, Udaipur, and was committed to improve and reform the youth on the lines of character-building.

Shri Roopsingh, the adopt son of Late Shri Himmat Singh Saruparia and Late Shri Balwant Singh Saruparia and the members of his family jointly contributed Rs 8000/- towards the publication of this book in the loving memory of his father and uncle respectively, which is a symbol of high place of Education and religion that is held by Shri Saruparia Family

This gesture of goodness would be a mark of inspiration for coming generation.

*

CONTENTS

CHAPTER-I

THE DREADFUL SIGHT OF PRESENT ANOMALIES[1]

Today, the all embracing fire of anomalies is raging wide in the whole Universe. Wherever we cast our eyes, we find that the disquietude of heart, discordance of words and craziness for self-interest in life, have enshrouded the tender and affectionate sentiments of mankind. It appears that a man's mind plunging into waveringness, is continuously going ahead towards the abyss of corruption and deterioration.

---

1 (Vishamta)	:	Literally means unevenness, non-alikeness, Inequality, But, it has various synonyms in different fields e.g.
Spiritual	:	Inequality, dissimilarity.
Natural	:	Heterogeneousness.
Perceptional	:	Delusion, wrong vision, wrong faith, wrong conception.
Mental	:	Passion perturbedness, unquietness, disturbedness, agitatedness, attachment and hatred, likes and dislikes, bias discordance, inharmony, disharmony, dissonance.
Political	:	Discrimination, anomaly, irregularity, illegality, unconstitutionality, partiality, partisanship.
Domestic	:	Discrimination, partiality, bias.
Economic	:	Inequality, inconsistencies, diversities, dissymetry, disparities, variedness, variances.
Social	:	Incongruity, unsuitableness, disproportionateness, inequality, discrimination.
Distributional	:	Inequity, inequitableness.

It is the fundamental point for the development of culture and civilization, that the well refined and civilized people should first think for others, do something for others and for themselves afterwards. One who engages himself for the welfare of other's is civilised and cultured to that extent. But the greatest trouble in the present perturbed atmosphere is that a man generally thinks for himself alone and desires to fulfil his own interests by every hook and crook. It appears that in the struggle of self-satiety, he has been overlooking the long cherished culture and civilization.

When a man thus obviates his culture and gentility, looses his faith and conviction and extinguishes the light of his consciousness, shall he not be immersed again in his aboriginal un-developed condition ? It is worth thinking where would lead man this present day inequanimity ?

Omnipresent Heterogeneousness :

This inequanimity is all-pervading like the darkness of Amavasya[2]. From the inner depths of man's heart to the outer world, from an individual to family, society, country and the whole Universe, this inequanimity is expanding and deepening.

This poisoned unevenness first of all penetrates the inner layers of human heart and after wounding and mutilating, it destroys its generosity and magnificience. The heart which can after drenching itself into the benign effluence of equanimity, engender not only in itself but all round the vehemence of joy, the same heart after getting scorched in

---

2. Amavasya : Last day of a dark half month.

the flames of inequalities, turns blackish and burnt not only itself, but spreads its soot in all the directions of outer atmosphere.

A notion first of all buds forth in the bottom of heart and the form of this sprouting depends upon its means. The ground is same as also the rains, but if in the same field the seed of sugarcane in one corner and opium planted in other, then the burstings of these two plants will bear the nature of being sweet and poisonous respectively. Likewise if two hearts be similar, but the seed of temperateness be sown in one, and intemperateness in the other, the way of thinking of both will be altogether opposite. Where the notion of Equanimity involves the vitality of life, the intemperate mentality sounds the Death-Knell.

Ideas find expression through the medium of speech but the unbalanced thoughts profane the speech and also impose a similar impression on the actions.

Expansion from Individul to Universe :

When this intemperateness after thriving in an individual's heart bursts outside, its first on–slaught takes place on family which is a constituent of its stay. The natural affection existing in a family as a result of blood relationship becomes poisoned when eclipsed by intemperate views and uneven tendencies

The disharmony in family is an ardent problem for a thinking mind because inspite of scientific advancement the family which is a basis of an individual's progress, is shattering emotionally and socially. It all is because of inequanimity.

When this inequanimity after robbing the family's cordial and affectionate nature advances further, it reacts innumerable walls of disparities and partialities at the various levels of the society and country. Those shelter-hours which were sources of courage and motivation in the moments of disappointment and weakness of him are set at fire lit by himself It is not true that Indian people encircled by inequanimity are today less various, heartless and undutiful than what they were in the past ?

Where the various countries caught in the net of inequalities are protruding their selfish interests above International good, their natural consequences are before us all War and destruction are the open results of universal inconsistencies.

And it can be explicitly concluded from the daily evident results that this incongruity has generally spread from the individuals to the Universe. It has sounded the alarm for mutuality (friendship) in every corner of the world

Multifarious Diversities ·

It is unknowable at how many levels and multiplied forms, this inequality pertains to various fields,

If we see in the political field, we find that after years of hard struggle, man had achieved same formulae of Equality in the form of Democracy, but the votaries of inharmonies converted the pious symbol of the equal right of vote into a means to conduct their perverse profession, with the result that the acquired political equality becomes meaningless. As a matter of fact equal right to vote is not

an ordinary achievement but it can rotate the wheel of healthy transformation. But, it is widely known in which direction this wheel was rotated and how it is rotating

Leave aside the failure of Government policy having obtained riddance from this bog of Imbalance, but when it is deeply sinking into the morass, it has become more difficult to make forceful efforts to bring equality in the field of economics. Inspite of all the claims of economic progress in India the inequality in this field has augmented boundlessly after attaining the political freedom. On one side is a sizable number of urban people swinging coquettishly in the swing of opulence and luxury in majestic buildings, on the other side there is a vast multitude of crores of destitute and helpless human-skeltons deprived even of the essential commodities of life-ordinary diet, clothes and shelter- burdened with hardships and miseries. How painful is this disparity ?

Where to have a sight of the Equanimity filled with mildness and simplicity in this society of today blundering in the most adverse circumstances of financial imbalances. It seems difficult to create awakening and infuse spirit of service in the affluent group, for, why should that group dissociate itself from the enjoyful use of its riches which it has acquired by whatsoever means. (The conscience of this type of person is dorment and dark). Financial inequality creates the web of luxury and sensuous pleasures. Wealth amassd by immoral means, makes a man high-headed and boasting and keeps him away from those who are weak and poor. In turn, the poverty attracted by affluence also allows itself to follow these immoral means for

rapid gain of affluence. Thus an unquenchable thirst for getting more wealth emerges in both the sactions of the society which breeds black-marketing, bribery and smuggling. Lust for more wealth is the mother of inequality and inequanimity.

Spiritual Region also not unaffected :

On the other side the frustrated man enduring the hard strokes of trampling, subjugation, exploitation, oppression and therefore,yielding at every moment under the weight of helplessness,is loosing every moment his salubrious consciousness, towards senselessness. Under this duress, shall it be possible for the religious and spiritual spheres to remain unaffected ? Shall not the awakening of self-realisation be most difficult due to self-oblivion ?

With the association of materialistic surrounding, the conscience of such person is dehumanised and those who are deprived of materialistic surrounding are also becoming dehumanised in absence of materialistic pleasures, which kind of change is this ? To the extent the effect of corporeality increases, virtulessness too, rises to that extent and accordingly the force of consciousness becomes feebler. Lack of consciousness means stupor and stupor means lack of awareness. How can then people born in such a community, inspite of having approached a Religious or Spiritual region, be able to accomplish their own or others' wakefulness ?

Tripled Nature Unevenness :

Today, the unevenness of a man after penetrating into the depths of his mind is pervading inside.

Wileless mind is entangled, tightened in the wires of knavery. Internally he thinks something else but in manifestation it is made in other form. This dual behaviour is turning a man from truth. Where deception has taken hold, how can sincerity reside therein ? If uprightness is absent, what to talk of goodness and beauty of Soul either of one's own or of others. In the absence of a beginning, how can progres be imagined ?

Certainly a man having initially and fundamentally depraved his mind,is running towards degrees somersault. When such a selfish mind is striking an axe on the very roots of humanity, the origination of salutory ideas becomes difficult to accomplish. Notions originating in the periphery of selfishness lack liberality and abnegation without which how can the mind elevate itself to the loftiness of its real nature ?

Where the very beginning takes place on the ground defected by the ill effects of unevenness, there to expect wholesome and beneficial improvement in future will mere amount to building a castle in air. When ideas devoid of relinquishment find expression through the medium of speech, how can that speech also stimulate any relinquishment. The deeds engendered by the said speech woven in the knots of tortuousness can only cause a man to sink deep into the morass of self-interest and luxuries.

Today this heterogeneousness is penetrating into the deep layers of the human mind, bursting into the chicanery of speech and rendering havoc in the camouflagged actions The deepening echoing question is : what shall happen of the three-fold activities of a man's mind, speech and acts,

of the progress of society, country and Universe, and of the realisation of inward spirit ?

Advancement of Science and Imbalance :

It will be altogether appropriate to say that the uncontrolled advancement of science has un-balanced a man's mind and this imbalance is daily increasing the inharmonies. Where science should really be a means of construction but by its misuse it is being converted into an instrument of destruction and annihilation. Vigyan (Science) literally means special/distinct knowledge. How can knowledge itself prove to be destructive? The cause to convert it into destructiveness is its noncontrol or its patronization amidst evil propensities A razor can be used for shaving, but if it happens to be possessed by a monkey, who may cut throat of anyone with it, even his own.

Whatsoever development has been achieved by science in this society of disharmonies, that is continuing to fall into the hands of spiritually ignorant people After all science is a power and its new and discoveries or researches reveal the new and novel sources of that force If these very sources come under the control of well intentioned and renunciative persons, then they can harness it towards peace and achieve mass welfare. But, today this power has fallen into the hands of selfish and materialist votaries, as a result of which these elements are becoming more and more potentialistic and are utilised in augmenting their sway and might.

Imbalance of the Sources of Power :

The misuse of scientific achievements is augmenting the disparities in all the spheres. The basis of our culture

is defendent on merits and performances, is now being dislodged in this unbalanced atmosphere The direct effect of this imbalance of the sources of power is visible in the form that a deserving person is not getting his due share, while the undeserving is devouring all dues. An able being disappointed is sitting idle while the undeserving is artfully dancing with his incompetence.

The main balancing factor of power means, is division of labour in accordance with merits and performances? But when this division is might based only a robber-like person can hold high position in the society and not a noble and civilized one. When such a robber goes on robbing unscrupulously, then the sources of power will decidedly continue to be unbalanced More and more power will centralise into a few and fewer hands, and those few hands will also be of murderers and executioners. On the other side a big and bigger number of men being powerless, shall have to be toppled down from the ordinary level of morality. Whether the society of today is not gripped in the plighted condition of materialism ?

Non Alikeness of Luxury and Annihilation :

In the external condition of this world the variedness of luxury and destruction is each stationing on two separate precipices of downfall. A man standing on the precipice of luxury is horse-laughing, and that who is standing on the precipice of destruction is so perturbed that none of them has any knowledge that he may slip off any moment into the ditch of ruin

Let us have a bird's eye view of this uneven scene. It appears that in the lust of self-interest and sensual pleasures,

craziuess is swelling beyond limit. The Indian philosophical scriptures have compared greediness to Vaitarni-River, that river which has no end. One may go on swimming and swimming, there is no shore, no bank, a western philosopher with this very view has dubbed a man to be a wolf on account of his selfish nature. This uncontrolled tendency of desirefulness expands itself to wider range becoming more and more dangerous

In the present age the limits of self-contentment have given way and intense greediness is prevailing. One who possesses nothing, wants to achieve something due to necessity, but one who possesses something sufficient, is turning insane to procure more and continues to procure. As much he procures, his cupidity widens several-fold and then after neglecting all his duties he aspires to acquire still more. He continues to acquire for himself or in other words he goes on plundering, then the plunder of a powerful man results in wantonness of thousands. In this way the world of disproportionateness is becoming acute today. Today a man is in-sane in the lust of riches, is intoxicated after the ambition of power, is blackening his inner self to gain reputation, say even false reputation. In all places he has learnt to obtain for himself-voluptuousness has become his primary duty, his faith in relinquishment is being lost, and this is the root cause of all unevenness For this very reason today's trade and profession have deviated from the line of morality and are being made the means of exploitation and oppression Maximum riches accumulate in a few hands and more hands remain with minimum. The result is that some opulent persons are at the precipice of luxuries, while a majority of people is at the precipice of extinction,

after having sacrificed their genius, skill and ordinary progress.

This lust of riches after transforming into the greed of power is becoming more aggressive. The power hungry persons by closing their eyes, are bombing in such a way that there is no discrimination between guilty or innocent. In a way the hankerer of authority becomes a devil. His sole attention is to uphold his power-position. He has to do nothing if immense loss is caused to others. For him it all becomes redundant. In this perspective a lust of fame becomes more frightful. These lusts, after getting expanded into larger forms, account for the disharmonies of the world.

Variedness-Mother of Vices

If we trace the root cause of all the direly baneful and fatal defects prevailing in the human society, we shall find all of them as the roots of tree of heterogeniousness. This incongruity emerges forth and thrives by the wrong efforts of some of the individuals but due to its bad effects mass retrogression begins and it moves at such a fast rate that the guilty and innocent are evenly grinded under its wheels.

This sort of grinding is on both the sides. An individual is clutched in the inner world as also in the outer world, and at this stage the difference between materialism and spiritualism becomes more sharp, whereas in the ordinary course a right equilibrium between the two can assure a healthy progress. A man engulfed in the outer world, after having experienced the bitterness of inequality, becomes himself more piquant and crooked. In this race of

self aggrandizement one who is a gainer spoils himself and that too who is a looser.

Due to the inequality, this internal deterioration extends its limits Its extention means Extinction of virtues one by one. Due to this inequality a man turning more intemperate runs recklessly to achieve materialism, wether he achieves the materialistic goals or not that is a separate thing, but in that flight and stampede he definitely acquires vices. The vice does not come alone synchronous with another and one after another. In this way by such motion, humanity declines towards beastliness and demonhood. This is why inequality is reckoned as the mother (source) of all vices or blemishes (evils)

Where Lies the Root of Incongruities ?

In nut-shell it can be observed that the root of all this omnipresent demonness of incongruities lies in the mental attitude of a man. Just as the seed of a Banyan tree spreading on hundreds of yards of the ground, is only of the size of a mustard, in the same way the seed of this unevenness though small is yet certainly strong. Having germinated and nourished in the mental attitude of a man, this seed after bursting spreads in the outer and inner world like the Banyan tree, and it shoots out its branches and Sub-branches of inequality in every field

The area of its root can again be minimised If we scrutinize mental attitudes more minutely, it will be clear that the seed of this frightening disharmony resides in the voluptuous inclination of a man's mind. Enjoyment is for self alone, hence the luxurious attitude breeds selfishness. The nature of selfishness is self-confinement, it always gets

shorter and shorter. To the extent selfishness is confined, humanity remains out of that confinement and absence of humanity is the presence of animality.

The primary means for the satiety of luxurious tendency is possession-both in its material sense as well as in the mental sense.

The Effect of Possessiveness in Life:

In the material sense, possessiveness means wealth and property. Decidedly the worldly life cannot be maintained in want of money. The basic necessities of life-food, clothes and shelter,can be sustained on money only. Therefore this truth shall have to be admitted that money not only exercises an immeasurable influence on temporal life but it is indispensable for it.

Indispensable means it is not possible to maintain the embodied life without money, hence one factor becomes clear that ordinarily one cannot do away with this indispensable thing. No philosophy has ignored its importance. Knowledge has been diffused on this subject with this angle of vision that one should conduct himself keeping in view the evils entailed in riches. Cultivation of good qualities of contentment, service and co-operation has been recommended on this very basis that the use of wealth may be made within limits and misuse may not be allowed to flourish. The thinkers had realised the terible consequences of the lust of wealth, hence they codified the rules to exercise maximum control on it. Amassment of wealth is not possible by moral pursuit. More wealth means more injustice and it means more harassment, For this reason accumulation of more wealth for an individual means more hardships to

many. As such in a majority of cases more wealth can be accumulated by much immorality only. This is the first aspect.

Enjoyment, Selfishness and Disproportion :

Secondly, acquisition of more wealth directiy stimulates the voluptuousness of a man-more luxuriousness, more selfishness and as much selfishness, that much complexity of unevenness. This is a natural process.

As a matter of fact one who is more noble charactered, should also be more powerful in a society, but where the greed of wealth is let loose un-bridled, there the measure-rod becomes, one who is more wealthy is more powerful, one who is more wealthy, he is also more respectable. The poison-tree of heterogeniousness bursts forth from this very measure-rod.

When instead of merit, wealth is reckoned as the source of strength and respect, then in the worldly life all people run after wealth with a strong meum Such evaluation[3] by the sciety deflects a man to a wrong direction. Then enjoyment becomes his God and selfishness his revered deity-how can then his discretion get out of these peripheries and how can he adopt the salubrious values of Equanimity ? When discretion slumbers, the decisive faculty does not obtrude. Where there is no decision, there is no guidance to life. The world of reasoning then begins to wane. In lack of direction and absence of salubrious thinking, disharmony will prevail every where.

---

3. That custom, usage, convention, tradition which is held in high esteem by the society.

(Samta Jiwan p. 23)

Implied Meaning of Possessiteeness-Attachment :

Attachment is possessiveness-is the implied meaning of the Jain aphorism of Parigrah. Attachment or infatuation has been nomenclatured as Parigrah. When material possessiveness breeds forth, a man steps forward to acquire material possession, and this possessiveness is meum or attachment. When a man's spiritual awakening weakens, that state is called infatuation. Myness augments this infatuation.

This is mine-such a notion has never been reckoned as vitalizing the inner spirit. Because selfishness sprouts from this very notion which transforms into prevailing variedness. This is mine-this spirit is called meum. The basic principle of awakening is contained in the notion of rising above the level of mine and thine and thence on the foundation of mine this very noble sentiment can be erected the huge building of renunciation.

Do not allow this attachment or mineness to germinate in the mind, do not allow it to coagulate after which the values of life evolved will be based on relinquishment. Relinquishment means whatever possession we hold, it should be surrendered for the béneficence of the people. In other words renounce it for the purpose of our own spiritual amelioration. One who learns to relinquish, his greediness is uprooted and on uprooting this greediness, the root of disparities suffers strokes.

Difference Between Engagement and Renunciation :

To meander in possession or in mental tendencies

born of that possession, or to become disinterested in possession or its attachment, is in reality a two-way path in life. One path is of engagement, the other is of renouncement. Renunciation-a total renunciation can not be adopted by all. Total renunciation is a part of an ascetics life and in the final stage it has been reckoned as worth acceptable. But, the worldly affairs can not continue without little or more possession. Therefore, it has been enunciated that the system of earning material wealth should be kept under self-control.

As much this system steers away from disharmony that much it will approach harmony and to the same extent will become the means of public benediction. This system could be kept controlled on the basis of rules and self restraints.The more voluntarily and individually one accepts these rules and restraints, better it is. Of course, the condition of individual self-restraint can be relaxed in case of ignorent persons and therefore, restraints can be put collectively to begin with and gradually individual life can be taken into consideration.

The effluence of rules and restraints of new attachment will continue to flow till the end of possession. Money is required for the maintenance of life, that should be earned with disinterested spirit, and the atmosphere of moderation be created from all sides. Then wealth shall not remain a prime factor of life but will take a secondary position. On its getting a subordinate position, merit will protrude, disharmony will vanish and harmony shall propagate. Controlled undertaking and movement towards renunciation shall become the basis of a balanced life.

One Complicated Question

In the present dreadful scene of anomalies, a complicated question, therefore, arises whether the life of an individual or society can be emancipated from the multi-dimentional incongruity? Whether this whole life can be improved not only in inner world but also in the outer world on the basis of equanimity, co-operation and benign disposition? And whether the doors of merriment, enthusiasm and progress can be equally opened for all?

The Question Demands an Answer :

The question is difficult and also complicated but it strikes a blow on the right discretion of the enlightened souls. It is ardently desired that efforts be made to understand this with similar deep experience and energize the faculty of performances.

This query calls for an answer, requires a solution This requisition echoes-offer on answer, find a solution otherwise be ready to put ourselves and all our organizations into future danger.

Listen to this reverberation and search for an answer or solution The question is about disharmony. Implied answer is in harmony.

CHAPTER-II

TOUCH-STONE OF LIFE AND EVALUATION OF EQUANIMITY[4]

World means a combination of conscious and non-conscious elements The nature of soul has been defined as consciousness endowed with knowledge, the consciousness has been united from times immemorial (beginning-le s) with inanimate body This union becomes the fundamental basis of the formation of this universe When soul attains purified state of formlessness by bearing corporeality of forms this state is called liberation

Generally life means that condition with which it is

4 (Samta)	Literally means evenness, alikeness, similarity equality But it has various synonyms in different fields viz
Spiritual	Equality, similarity, identicalness, Homogeneity
Natural	Homogeneousness, cohesiveness, genuineness,
Perceptional	Right-vision, right conception equanimous vision, unbiased view
Mental	Non passion, temperateness, moderation, composure, non-attachment, no likes or dislikes, impartiality, indifference, disinterestedness, peacefulness, quiescence sobriety sedateness, un perturbedness balance of mind, equilibrium, Equanimity, consonance, placidity, symmetry,
Political	Equality, non-discrimination, impartiality, non-partisanship
Social	Equality, similarity, non-variedness, impartiality,
Distributional :	Equity, equitability,

lived in the world Among all the beings the human life has been reckoned to be excellent for the reason that realisation of the highest form of evolution, is primarily possible during this life alone. For this reason an analysis of this life's importance, relation between one and other life, and collectively [the various relations between the world and living beings, should be conducted with this objective that this human life may not only be connected with each other, but also be instrumental in mutual development.

Various Aspects of The Worldly Life :

This is known to all, that a new born either of man or animal, is dependent and helpless. To say truely the first step of life in this world commences with affection and assistance. If this auspicious beginning uninterruptedly continues later on upto the last stage, then there is no doubt that the whole life of all beings at the level of family, society, country and universe moulded into the purity of equanimity coupled with the feelings of affection and assistance, can be made progressive and this purity can also illuminate the genuine nature of the soul

But the trouble is that at present the relation between an individual and the society is in such a form that the aforesaid first stage is gradually worsening add the rigidity of selfishness and non-assistance is expanding. As much rigidity that much non-alikeness or discordance, and it becomes the primary duty of a conscious life to launch struggle against this fast spreading heterogeneousness. Today it is the urgent necessity to view the different aspects of a worldly life in this context to innovate, to improve and create everywhere equanimous conditions

The Concept of Conscious and Non-Conscious

When conscious being is ordained by non-conscious elements , this condition philosophically is a declined condition of a conscious being. In this world riches, property, material pleasures, means of power and even the body are considered as inanimate things. When the conscious being comes into the contact of non-conscious (matter), it becomes the guiding principle for the conscious being that it should not by such contact convert its consciousness into rigidity (inanimate) Hence the pious aim of life has been thus determined that even in keeping company with matter, it should not forget its proprietary nature and keep the inanimate under its control

It shall be the outcome of this philosophy that conscious being while keeping illuminated with the light of knowledge, will exercise control and balance on the inanimate things The direct effect of this control and balance will be that a conscious being will show his cordiality and sympathy to a conscious one, Non-conscious element will then only be a means to maintain life. In a life where no attachment is for non-conscious elements then where from the factor of inequality would originate ? With this aspect, self oblivion is itself the cause of producing the perplexity of variedness. When we forget ourselves, we also loose the capacity to conceive, believe and act and this oblivion means loss of Right knowledge, faith and conduct in life. So long as right knowledge, faith and couduct do not usher in life, the radix of Evolution could not be understood. Therefore, our-primary interest should be developed for understanding ourselves and comprehending the essence of life

Fundamental Question-What is Life ?

What is life ? The query has been raised and the answer can be put forward that life is what is right, decisive and equanimous.

It is a super ficial explanation that life is what is lived. If a man is closed in a sack and rolled down from the top of a hill, which will reach down to the ground by rolling This would be a kind of method for coming down to the ground. If another man decends the hill by his measured strides and cautious eye,he will also reach the ground. Both of these persons would be said to have reached the ground. But what was the difference in reaching the ground by the first one and the other one. One is moved, while the other one moves To be moved by some other one symbolise materialism and to be moved by self is consciousness. Now look to the consequences of both One who moves rolling after being packed in the sack will be stained with blood, loose his consciousness by the knocks and counter-knocks of rocks and presumably would be disabled to walk for a long time Hence, that which is only lived can be called a life of unawakening (rigidity) A purposeful (useful) life is that which itself moves with a salubrious and sturdy gaiety and with its moving also infuses the spirit of amelioration into other weak lives.

Rightness of Decisive Life :

In the definition of life as decisive, the word decisive can (with an angle of vision) be written as subject to the predicate (=decision). If we can assimilate this exposition, we can easily understand the predicate right also joined to it. That decisive faculty exists in every life and in propor-

tion to the *spiritual* awakening, this faculty continues further blossoming. Decidedly, in a human life this decisive acumen exists in a big proportion, provided it is awakened and persevered in right direction.

Today, performance of this determinative faculty is perceived, but the performer is not perceived. Fountains are seen, not their starter. Fast moving can be seen but not its driver who sitting inside is driving it so fast. What enables the driver to go so fast ?

This faculty of knowledge of science is contained in the decisive intellect. We may metaphorize our life as a car-then assess with a comparative view, if the driver even for a second looses the determinative intellect as to when, how and wither he has to rurn the car, imagine what misfortune can take place He can kill himself or others or cause injuries to others.

Maintenance of Life and Determinative Intellect :

It is not known whence this car of mundane soul is running to and fro on the amphitheatre of this world You also possess the body and it is also visible to you but the first thing is that you never attempt seriously to comprehend what is that force which motivates this living body to run. So long as we do not understand the position of the life's propeller, it is far off matter to comprehend its driving process and exercise control over it. It is the determinative intellect which keeps in order the dynamic process and maintains it.

If only the car is seen but its driver not comprehended, there shall be a probability of mishaps. This difference

of vision should be minutely studied. By whose virtue is this consciousness of body ? By not grasping it, and its genuineness;and its deteriorated nature,one shall not be able to follow the formula of life's evolution Aliveness of body is concealed in soul, hence it only the body is known and not soul, then a pleasure seeking tendency fosters Where there is pleasure seeking there is self-centeredness which breeds corruption, immorality and injustice. Once the mind is enchanted to luxuries, freedom from this pleasure-morass is difficult. It is the basic principle that if centeredness be not waived off, abnegation does not step in In absence of abnegation there is no right decision, no equanimity and in such circumstances how can real life emanate ?

Delusion, Deception and Deterioration

In the absense of self-realisation or incomplete realisation, a man's mind remains fascinated to the visible things. People are not fed up in looking to the handsomeness of their body or that of others' bodies They get blindly inclined towards the hoarding of riches, property, domain (grandeur) and authority for themselves or their relatives. What is this ? This is delusion which sustains our engrossment in material objects. In that case no interest is evinced in the human virtues of moral behaviour, co-operation, benign disposition etc No instinct even arises to introspect- The focal centre of this delusion is inanimate matter and the effect of inanimate is to infuse stupefaction (in sensibility) in the soul also

Due to this delusive notion, a man who in his youth feels as much delighted-that much aggrieved he feels in his

old age. For, his attention is focussed to body only and not to soul Soul never gets old. If right determinative intellect keeps awake, it (soul) remains ever young.

Where delusion is there deception (perplexity) associates. When delusion sullies thought, vision automatically becomes defiled. A jaundiced eye sees all colours as yellow As one thinks or views so also he begins to act.

After vision begins the profanation of acts and profanation leads to deterioration Misfortunes never come alone and deterioration does not singly spring forth. Its effect is just like disruption of a dam. On the removal of hindrances the polluted sewer of vices enters speedily and whatever nuisances it can spread, it does so rapidly It so happens only then when the driver of car looses his presence of mind

All Endowed with Decisive Faculty according to Capacity.

Not only in human life, but in every small or big living being, this determinative instinct remains pervaded according to its development As much self experience that much determinative power, as much self-awakening, that much pro-development in this faculty. An animal also possesses this determinative power. An animal is five sense organed, but those beings who possess four sense organs to only one, certainly displays this decisive instinct, according to its developed state in one-sense organed vegetable life, it is perceived that a growing plant tries to protect itself from the coming adversities, by bending this way or the other or by any other means

Development of only this determinative faculty is the first question and then arises the problem of its right determination When evolution emerges internally, then the life-

potentiality also uprises Acquisition of status from one-sense organ to five-sense organ and then to human level, is the result of this gradational evolution. In order that this determinative stamina in human life may thrive more and be more definite, he must accelerate his paces in the advancement of knowledge, faith and conduct.

Examination of the Stratum (Root) of the Determinative Faculty

The awakening and progress of the determinative faculty is based on this ken that the driver of a car be understood i e the intrinsic soul substance be experienced. One who has comprehended the stratum of 'I', he relinquishes his attachment (Myness) to the visible external things Where this attachment is forsaken there emerges not only the determinative faculty but the right determinative faculty. If the driver of the car harbours the selfishness that I may save myself and crush down those who are not mine, in that case can the movement of the car be safe and smooth ? No After deviating mind from the attachment of material things one should regulate and discipline himself, then consciousness of right determinative faculty wakes up, and on its being vigilant expansion of inequanimity is not possible Again whatever anomaly persists, it also vanishes gradually, after the birth of this right determinative faculty, the peaceful nectar of equanimity then begins to flow in an individual and from each individual to the society on one side and on the other side begins to flow into the weaker individuals by the societary influence, and by this flow the domain of real prosperity expands in all the fields of life.

If once we catch hold of the root, it is not difficult to reach its branches, flowers and leaves. Likewise if we install consciousness as ourself as our administrator and bring materiality under our administration, then the policies with regard to political, social and economical fields would be more proper alongwith religious field

It is true that the basis of social force is the force of an individual but once this social-force takes a shape it lessens its dependence on individual force. For example, an individual establishes an institution with the co-operation of some other individuals But when that institution functions as a social-force then it is difficult to make it function according to the individual's desires and considerations even for its President or Director, For the harmonies development of life, we must make us understand the difference between these two forces. The individual-force emerges from the true knowledge of an individual's nature and soul with pure consciousness is the true nature of an individual. To know true nature is to attain freedom or salvation For example, the true nature of a piece of a wood is to float in the water but if that piece is put in the iron-box it can't float So is the case of an individual If he is put in the iron-box of attachment of materiality. he can't attain his true nature of freedom Therefore, it is worth-expecting that the efforts of attaining true nature i e. freedom from the attrchment of materiality be made fast at human level for going ahead in the direction of self-development. This would not contradict social-progress because the type of an individual is the type of the society. If every individual is equanimous the society is bound to be equanimous

Perceive Yourself and Decide :

What life is ? What it ought to be ? As much deeper we make efforts to fathom and understand the difference between these two conditions, that much awakened will be our decisive faculty There the car is standing, and where has it to be driven thence-when a driver gathers this information, he will be able to take a decision regarding the way with more caution. It is possible, a mistake may occur in his primary decision, but after stumble, he will be able to search out a correct way by conviction of his movement and progress.

By such introspection, one will be able to gauze the difference between the foul and ideal pure nature and then shall the determinative intellect be cautious. It may be possible that he may ramble first in false-but if his consciousness and conviction keep disentangled, it shall decidedly become right. This right turn of his will deflect his life towards equanimity, then it will become his life-mission to observe equanimity in thought and practice.

Then the real definition of life shall be that which is right, determinative and equanimous in life. All other lives in absence of above awakening though sustaining breath, will be like dead

Equanimous (Nonpassionate) Life[5]

The word Samta (alikeness) is interpreted in various forms. Etymologically this is a derivative of the principal word 'Sam'meaning 'equal',Now it can be analysed in which forms this equality exists in the various fields of life.

5, Vide Samta Jivan p. 1

First of all if we ponder over the similarity in spiritual field, then with the view point of its basic nature, all souls are alike. Whether it be the soul of an undeveloped one sense being or the fully developed revered soul of liberated supreme being. The present difference between these two, both are born of karmas Due to the filth of impious thoughts and wrong activities having adhered to the soul in its undeveloped state, its form also becomes dirty. Just as an image can not be reflected on a dirty mirror, so also a dirty soul remains grandeurless. Then the spiritual alikeness means removal of this filth and its restoration to its purest genuine nature.

If each individual soul thus turns towards alikeness, then on the other side same type of atmosphere of equality be created in family, society, country and world. By its effect the collective similarity may gather momentum and convert the whole life prone to alikeness. When steps will be taken to introduce equality in Governmental, economical and social policies and more and more it is actualised, then this effluence of alikeness will run two fold from internal to external and external to internal. Then materialism and spiritualism will not remain contradictory to each other but shall become supplementary, this combination will make equanimous the external and internal life.

Either communism or socialism or any other ideology may be vechicle of this change but the goal should be visible and clear to us It is by cultivation of human qualities the promulgation of equality in world order-that equality which would be not only a balance in internal life of a man but also a motivator for maintaining that balance.

When the ground surface is even and clear, even a weak man can tread on it properly and quickly. Contrary to this, if the surface is uneven, thorny or stony, even a robust person shall have to face immense difficulties in walking on it. If the individual's capacity is harmonized with the social development, then an indivinual's capacity also enhances many fold.

Relations of an Individual and Society :

As a matter of fact society is nothing independent of individual's. Individual on assembling constitute a society,hence where is the existence of a society ? But all of us might be experiencing that though an individual's force is evidently seen, yet the collective force is superior,which controls an individual's potency.An individual establishes an organization and frames its rules and regulations with the provision of punishment in case the rules are violated. In a way he is the progenitor of that organization but can he escape the punishment by breaking the rules ? This force is called social authority to which an individual voluntarily surrenders. This is also the procedure in the constitutions of various National Governments

When individual deviates from these healthy rules and becomes unrestrained-being puffed up with power, takes recourse to immorality, then this very societary force controls on his self-willed activities Every individual might be experiencing that many times he having determined to indulge in profligacy, shrinks back by the thought what people will speak of him. These people may either belong to his family, neighbourhood, street, village, city, country or foreign country Assume them to be a society

An individual should be self controlled and also controlled by the society. Both these procedures should be geared up to bring evenness in a society. This only will be the meaningfulness of the relations between an individual and society. In order to remove unevenness both these controls should be sufficiently potential.

Equanimity Dwells at the Root of Human Mind :

Every human being desires to make his life prosperous and he efforts for it, but today's dilemma is that an opulent person placed amidst all kinds of anomalies is not happy, as also an indigent is unhappy and the attainment of peace has become an ardous task The reason for this is that a man even having comprehended his goal goes ahead with the means contrary to the said objective, how can he then expect pickles by sowing thistles ?

Equanimity is at the root of man's mind-by neglecting it when he proceeds in the opposite direction his misery starts.

Comprehend his basic tendency by an illustration. Four persons, together, were invited to meals. Porridge was served in first man's dish, pudding in second one's, only a loaf of wheat in third one's and a millet loaf in the fourth one's dish. In such a case whether all the four sitting together will be able to dine peacefully? The upper one will squirm with pride against the lower one. While the lower one will groan under discrimination. Contrary to this, if all are served with the millet loaves, they will lovingly take the meals Hence, if we deeply think our this matter, we will find that the things do not become the cause of a man's

happiness and peace but his mental attitude is a potential cause Therefore, we should treat all alike. Such kind of awakening is necessary.

Evaluation of Equanimity :

If some one interprets equanimity to mean that all people be alike in thoughts in similar bodies or be placed in similar position, then this is not possible nor practicable. If they be of similar views, then in absence of exchange of views, discussion and difference the progressive thoughts will stagnate Likewise it is not possible to create identity in features, frames or impressions.

'Samta', means our vision be first equanimous then this very view will be translated into courteous performances In this way equanimity can be the career of equality For instance, in a family where the sons are at different positions of money or influence but the father's vision on all of them will be homogeneous A good father behaves like that By that equanimity, equality could also be ushered in.

Equanimity is the cause, homogeneousness is the effect For equanimity springing forth on the level of mind, makes a man contemplating (sentimental), the very contemplation then by influencing his actions lends an active support in the creation of his equal position. When equanimity ushers in life emotion of equality with all the beings evokes. Then, it is experienced that whether it be pleasure or pain externally-mind should be temperate in both the conditions This is the state of the self when it considers all other beings like his soul, when he cherishes a desire to co-operate in their joys and woes-this is the other side of

his equanimous behaviour with others. When both these phenomenon get nourished, it should be concluded that life is becoming equanimous. For this very fostered disposition after translating into action, destroys the incongruity of the two way directions, of an individual to a society and from society to an individual and creates equality.

When does Equanimity (Even Mindedness) Manifest ?

As the inauguration of equanimity takes place in mind there are two main inclinations of the mind-attachment and aversion. Both of these attitudes are hostile to each other· whatever you like, attachment grows towards it. Attachment breeds delusion and partiality. Whatever you dislike aversion is evinced towards it. Aversion begets anger (wickedness), retaliation and causation of violence. Both these attitudes continue to keep the mind agitated and obstruct a man in becoming stable-minded and steadfast in faith. Agitatedness formulates and auguments heterogeneousness When the mind is intemperate, vision also will be uneven and actions will also be discordant.

Hence, equanimity will usher in only when attachment and hatred are minimised. At the level of disinterested attitude, even mindedness develops, expands and gets refined Partiality does not dwell in indifferent vision. In absence of partiality a determinative attitude prospers as to what is right Equanimity profusely accretes with regard to quality and action[7]. If a father shows affection to one son and aversion to other then that condition is not an indicator of equanimous attitude. I yearn to observe cheerfulness in all the eyes and tears in none-when such an attitude deve-

7. Vide Samta Jivan p. 9-12

lops,then it should be concluded that equanimity is budding forth in the mind.

Efforts made to bring equality outside but internal disharmony is not removed then the outer equality though gained through coercive method would not be long lasting because of the internal disharmony. A banner which is waving in the winds of high firmament, has no fixed direction. It turns in the direction where in the wind blows. But the pole or mast of that banner always remains stable. Therefore, for the development of equanimity efforts be made to remain like a pole or a mast which remains stable and stead-fast. Then equanimity will go on evolving by minutest proportion.

Touch Stone of Life :

Under the aphorism 'what is life', we get some information about the touch-stone of life. After assessing the positior of the inanimate and animate and deviating from the attitudes of attachment and hatred when the determinative-faculty and temperate disposition flourishes, then life takes a purposeful turn. Hence the touch-stone of life will be how much one is infatuated in the inanimate things, how much dynamic faith and conviction he displays towards the conscious force, as also how much stable and indifferent can he keep the mind, or is he entangled in the outside marsh after forgetting himself in the mental waveringness ? On this touch-stone can be estimated the vitality of any one's life.

This touch-stone shall be for the estimation of an individual life and also for the collective life of different small or big groups. Essentially, this whole test can be defined as

equanimity or inequanimity. As much the incongruity in life, that much one is the loiterer, as much equanimity that much is his progressiveness in the right path.

Intrinsic and Extrinsic Vision :

There are two aspects of equanimity-concept and practice The main object of equanimous vision is to conduct life after due observation with the enlightened sight of inner awakening and by this mode also manifests the shape of the practical behaviour of that even mindedness.Hence a meaningful life is achieved by equanimous conduct through both the internal and external vision. If the mode of conception is not comprehensive, there can not be any homogeneity in practice also. Hence, there should be a correct synthesis of the inner and external views

You view a house. In some of its parts there is stone, in other mortar, cement, iron, timber etc. Again the conditions of its inmates or occupants are not alike in looking and attires.However, if equanimity prevails in their internal vision, the whole group will experience alikeness inspite of these variances On the basis of this very idea and identity of views the external differences can thus be wiped off. But, if one is void of this internal equanimous vision and rambles in extrinsic views, he only enhances these anomalies. Practice of equanimity is not one sided It should be brought about by the successful synthesis of mind,speech and action. Then only the external view will tend its way by consulting the internal view The mandate of internal vision should prevail on external one

As much Difference that much Imbalance :

As much difference between materialism and spiritua-

lism, inanimate and animate faculty, or internal and external vision, that much bitter, crooked and troublesome will be the incongruity. As much harmony increases between these two extremes to that extent will decrease selfishness and delusion. If attachment and meum towards possession be notched, to that extent shall bloom the supreme benign disposition of equanimity equally giving pleasure to all. When there is disharmony, there is deterioration and fall If there is dicordance between mind and speech, discordance between speech and act, then take it for granted, there will reign melancholy and affliction. From the fluidity of equanimity the real pleasure of life fountains. When my-ness and thy-ness disposed of then an enormous light emits in the mind By equanimity this light is sustained in universal friendliness and peace.

Build the Life as a Real one :

Mere maintenance of breathing is not real life. A life should be decision-orient and equanimous. When the ideal of 'right determinative and equanimous' will be kept before us, then false conceptions will shatter off and the pure lustre of right knowledge, perception (faith) and right conduct will spread in all directions. Then alone will be made the right valuation of equanimity on the touch-stone of life. A real life can be successful in infusing consciousness in many living dead frames. Hence, as much effect spreads of this rejuvenation that much fresh vitality will go on blooming in all the spheres. The panacea to infuse new life into man's mind, and externally from family to whole universe, is to launch a fatal attack on all kinds of incongruities and evolve the development of equanimity orient life system.

Equanimity - Symbol of Placidity - Prosperity and Supremacy :

As much the primordial equanimity residing in a man's mind projects that much it shall with its comprehensive effect deliver the human life also. After extricating humanity from the whirlwind of turbulence. miseries, poverty and wretchedness, this very equanimity will mould man in the frame of tranquillity, all round aggrandizement and pre-eminance. After such a proportioned mould, a man by emancipating himself from the brutal ambit of incongruities shall be master of his self realised humanity. Do never forget-equanimity is the symbol of peace, aggrandizement and excellence

CHAPTER-III

THE PHILOSOPHY OF EQUANIMITY IN AGGREGATION

This Universe is immense, varied and worth seeing. Different viewpoints are required to see this Universe. A common man sees this Universe by his 'Common eyes' in a limited way. But those who are great masters, they see this Universe with deep and prudent eyes which reveal to them the mysteries of the Universe. This seeing is called "seeing with knowledge." By this type of seeing, one is able to know the Universe with all its diversities just as one is able to see a lotus on the palm of the hand. This sort of capacity can be gained only by spiritual discipline and not by physical or mental discipline.

Seeing is related with the view point. It can be done by being objective or by being subjective. Hence, seeing has various view points and methods.

It is also a question as to who is a seer ? Unless this is determinated, how can we explain the various view points and methods of seeing ? To say that eye is the seer is to over simplify the matter. Eyes are the means of seeing not the seer. The seer is in the background of seeing and unless he fully knows himself he cannot know the Universe

outside. One who thus sees the Universe is a seer and his seeing is a Philosophy (view point of seeing).

The order in this reference would be seer, Seeing (view point or philosophy) and the scene (Universe). It is possible to see the scene but only when the seer is able and seeing is efficient

Capacity of Seeing as the Scene is :

If the vision is unprejudiced and the seer is free from clutches, then the scene (Universs) can be seen in its real form. But if he is under the clutches and his vision is distorted then the seer has to see what can be seen with distorted vision just like the broken pieces of a mirror.

When the seer is equanimous then real form of the scene can be viewed To be equanimous is to be free from any binding or cover which can obstruct the seeing. The equanimous seeing produces equanimous vision (philosophy) and strengthens the feeling of equality

It is worth considering that what are those covers which obstruct real seeing ? The seer is able and efficient to see the scene (Universe) We can compare the prejudiced seeing with that of seeing through goggles. A man with goggles on his eyes, sees the world in the same colours as are his goggles. So is the case of a seer who is of prejudiced and distorted vision. It is not the case that seer is incompetent of seeing but because of distortion, he fails to see the real form of the Universe just like a goggles-putting on man The soul who is a real seeing has the most effective cover of MOHA or ATTACHMENT. It reflects in myness (possession).

I am the sole enjoyer of all that which I have or which belongs to me-this attitude develops and that is reasonlessness. In all the sorrowful happenings, this attitude of reasonlessness of attachment is the cause of all the covers or prejudices which obstruct the real seeing. My-ness is such a cover that it includes all other covers (distortions).

The development of equanimity reduces my-ness or attachment and this reduction enables the seer to see things or happenings of the world in that form in which they are. In all the varieties, in all the pluralities one imbibing element which is propeller of all the things, can be seen by such a seer in its real form through the method of epuanimous philosophy. This element is soul which can see itself and the world in real form by making itself more efficient, i e , more equanimous.

Realisation of Luminous Form of Soul :

The Vitality of this immense Universe rests on one element which is soul If all the souls tinged with the colour of equanimity move in this Universe then spirituality may be more deep and all spreading in spite of world liness. The equanimous link among the soul will provide expansion of equanimity and equality in the external social order. The luminous real form of soul can be seen by dropping down every cover of inequanimity Absence of mynessis the presence of equalness.

The worldly soul has the various covers of 'Karmas', The layers of these covers are changed but not the covers. The removal of covers needs strong efforts which will be possible only when one has the equanimous vision. This equanimous vision will enable a person to see himself and the Universe equanimously.

When it becomes possible to see the real form of the soul then external and internal equanimity between individual to individual becomes more sustaining and progressive. This destroys the conflicts, illusions and frustrations born of inequanimity and covers of 'Karmas'. The equanimity puts aside the dangers of decline and enlightens the path of life.

Therefore, the two aspects of soul are worth knowing. One - the worldly soul which has the various covers of 'Karmas' and their different kinds; second aspect is the pure form of soul called, SIDHA. When putting off every cover of 'Karma' the soul attains its real luminous form then it reaches to its goal. This whole journey is the journey of progress of soul which it performs from a point of light to the perfect light.

The Disentanglement of Consciouness with the View of Equanimity :

When means are improved ends become more cautious when the vision develops. When the seer is unknown to himself because of ignorance then he fails to see the Universe and himself in real form.This happens because of his entangled consciousness.The equanimity enables his vision to see what really is, then consciousness is disentangled and he becomes enlightened.

Really speaking, the entangled consciousness is the course of all eternal entanglement, The internal entanglements result in various divisions of caste, colour, creed, groups, sects, etc., which create sorrowful surrounding by being engaged in hostility with each other. When the seer is inefficient and the vision is defective then the scene (Universe) is also viewed distortedly. The preference,

therefore, should be given to the equanimous vision. It will end all conflicts and controversies and disentangle the consciouness.

For the development of this vision a constant and continuous internal observation is required as to what extent the equanimity and inequanimity persists inside and outside. When willful efforts will be made to minimise the Inequanimity and so maximise the equanimity then the internal and external circumstances would be favourable for the strong activity of consciouness.

Open the Knots of Inner-mind

The Sun is self shining.The soul is supposed to be more lightful than the sun. Why is then its consciousness so flickering and capricious ? In forgetting its real nature the soul forgets its real power and becomes inefficient. It becomes a prey of these things on which it ought to rule. This type of slavery increases with the growth of self-immersion and the mind is under the clutches of complexes. In order to unlock these complexes of the mind, the consciouness is to be disentangled.

The representation of inequanimity as these complexes (knots) are, they obstruct the natural flow of thoughts and unless unlocked fully the equanimous consciousness cannot emerge, All efforts made externally are in vain because the Inner knots of mind are not opened. The failure of all political, social and religious efforts to make a man happy, is for this alone reason that inner complexes of mind are not released and simplified. In the absence of spiritual control, the physical progress has contributed to self-forgetfulness. Man finds himself in unbounded desires

and this has thickened the layers of 'Karmas' on his consciousness. He has been left helpless to wander in the wantonness of his self-forget nature. This sieuation wantonness strongly necessiates for the equanimity and should be considered as a great motivater for the equanimity.

Catch hold of Original Fallacy

The consciousness reflects in two fields-in the human world and animal-world. The animal-world is still in the same conditions of consciousness as it was in the beginning. The human-world conditions of consciousness developed in various dimensions from improving life conditions on the earth to searching the far-off planets. But the journey of progress of man is other dependent or matter-dependent not self dependent. The progress made so far, has imprisoned the consciousness and its sovereignity. Many minds are ruled even today by the materialistic ideals which has resulted in the complexities of the problems. Though the theories of socialism and communism appear to be near to the theory of equanimity which profess the maximum pleasure for the maximum people but these theories of socialism and communism do not transform man from within, hence problems remain unsolved.

In my opinion the splendid outwardly progress of man misses the search for internal true nature of man which is an original fallacy. If the root is not known, not cared for then all the efforts of preserving the branches and fruits would be illusory and in vain. The cause of greenery of a tree is its root so is true about man. If he is unaware about his true nature then in whatever direction he proceeds he

proceeds with the ignorance and gradually looses his power of removing this ignorance.

It is now needed to be rectified what is committed unknowingly. Power and wealth have been our goals so far but these are external to the true nature of ours. They create obstacles in the manifestation of true consciousness. If, inspite of our all strong efforts our problems are multiplied then it is a clear indication that we are in a trench of an original fallacy. If we accept this then the possibiliry of getting free becomes feasible. If we can realise that the attachment profanes the simplicity of mind and the equanimity sustains the simplicity, then it becomes easier to rectify all the wrong doings done on the basis of that original fallacy.

Control on Force assures it Proper Use :

In all the conscious beings two types of power flow continues-one the physical, the other spiritual. If this power flow is harnessed it can be properly utilised for the welfare of mankind. A channelised force is the source of pleasure and progress.

The basic question, therefore. is of the control and use of the force which is inherent in man. This force is scattered because man is after inequalities, incongruities and therefore ineffectivity can be witnessed in every field of life. Uncontrolled mind wanders and in this wandering becomes knotty with the result that the real power in him becomes dormant If he develops the vision of equanimity then it would make him efficient seer and if he becomes efficient seer of equanimity then it would be possible for him to control and channelise his inner power for self-dev-

elopment and for the development of society, nation and mankind.

One Point Programme of Equanimity :

The basic formula of equanimity is dominance of conscious on matter-not the vice-versa. Life is to be based on the principle of equanimity. The habits and attitudes be developed in the light of equanimity from one generation to other generation on such a strong footing that not only mankind but all the beings may come under the net of cooperation and sympathy.

The equanimous vision will increase the capacity of seeing the actuality of the seer. To see in actuality what we are, will motivate us for transformation. A mirror should reflect what is real but whether it does so or not can be known only by seeing the mirror. If we see that mirror is dusty and dirty then this actuality will motivate us for cleaning it. So is true about ourselves. First we must know in what distorted form our consciousness is under the clutches of inequanimity, then knowing this, we have to make efforts for its removal. Therefore, the first ladder for self progress is self-knowing, in actual form whatever it is This self knowing in actuality will lead to self-modification and ultimately to the perfect equanimous state

CHAPTER-IV

DOCTRINE OF EQUANIMITY IN ITS NEW PERSPECTIVE

Equanimity, similarity (identity) or equality is the eternal philosophy of human life and human society. Whether it be a spiritual field or religious, political or social, the aim of all is Equanimity, because it is at the root of man's mind. For this reason, extinction of artificial in-congruity and acquisition of homogeneity is desired by all. Just as all the souls are genuinely identical but the filth of karmas' produces dfferences in them which can be equalized by restraint and codifying rules, in the same manner the social equality can also be achieved in a human society by the help of salubrious system and strong self-restraint.

Today as much is incogruity that much is the demand of equanimity. It is ardently desired that we may be able to listen and realise it, and be able to put into practice on an extensive scale. First think and then act on it-this very order indicates a healthy system.

The main cause at the root of present imbalances is the dominating lust for power and wealth by an individual or a party which impedes the progress of true humanity. Equanimity alone is its durable and all-beneficial remedy.

The aim of equanimous doctrine is that there be even

mindedness in thinking, in vision and words and evenness in every pace of conduct. Equanimity, then shall be observed in all the opportunities of life, in all the cases of power and wealth and thus in all the view points of practice. If there be equanimity in a man's mind there will be equanimity in the societary life also. Equanimity 'in the depths of contemplation, as also at the height of accomplishments. When equanimity would be at the higher goals of progress then by its good impact, what to say of humanity, even divinity shall be nearer.

Progressive Philosophy of Equanimity :

Human life is dynamic. New ideas spring forth in man's mind. These ideas when manifested, stimulate others' thoughts. Then follows the order of exchange of ideas, clashes and harmonizatton in a society. By churning these thoughts, the cream is procured by the great thinkers of the age.

It is said time is potent Of course, it is correct that the potency of time sweeps away the people generally in its current, but the Masters of humanity are always ahead of time, and by significant and relevant thoughts, impart direction to the time wheel. From these self realised Masters the doctrine of equanimity is continuing to evolve In this evolution we see the impressions of the personality of these Masters as well as the impressions of various ages. When we discuss today the philosophy of equanimity, we should also bear in mind what essence of thinking on this subject had been offered by ancient personages. It should also be borne in mind that how should we analyse and determinate the form of the Doctrine of Equanimity in the context of the present age and in the new perspective.

Mahavira's way of Equanimous Thinking .

From the historical studies this fact is explicitly clear that Lord Parshwanath and Mahavira had first of all offered a systematic and concrete thinking on Equanimity. When the human society was writhing, entangled in the manoeuvre of heterogeneousness and violence, then after deep thinking Lord Mahavira let loose such nourished current of equanimity that inspite of changes of time, is still a source of inspiration. After a correct analysis of this line of thinking and the thinking followed afterwards, if the explicitness of the Doctrine of Equanimity be grasped today and then translated into action, undoubtedly thereafter the human society can be turned to the path of all round homogeneity

Mahavira had clearly elaborated both the aspects of conception and practice of equanimity. He did not stop after expounding this doctrine, but together with these maxims he demonstrated them by his practical action. Before making a correct study of the modes of afterthinkers we should first properly assimilate Mahavira's exposition of Equanimity This will be more appropriate and convenient also in interpreting the Doctrine of Equanimity in the light of modern perspective.

Proclamation : All The Souls Are Identical :

First of all Mahavira recognised the primordial point of equanimity and demonstrated. He announced that all souls are identical (similar) i.e. the faculty of accomplishing highest self-evolution equally lies innate in all the souls (every soul is potentially divine). Of course, it is a problem to bloom forth and develop that faculty, but there is no

cause to loose hope or be frustrated in achieving the **goal.** This very thinking has clarified the position that 'soul is supreme soul' i.e. there is no separate Entity like Creator (providence) which always remains as Creator. But the very soul when it accomplishes the highest Evolution by its disciplined conduct, then it achieves the supreme status and betakes the form of Supreme being. This Supreme Being is almighty and all knowing (Omniscient) but he has no connection whatsoever at that stage with the world.

Mahavira blew this trumpet of Revolution that God did not create the universe and pronounced that hypothes is wrong which says that not a single leaf can stir without His (God) will. He expounded the creation of the universe to be based on beginning less karma element and laid the foundation of spiritual Equality on which it became easy to erect the building of Equanimity.

First of All Equanimous Vision :

On the basis of Spiritual Equality (identity) Mahavira imparted the message to be first of Equanimous vision (view of even mindedness, free of attachment and aversion) He emphasised this as the Magna Charta of Life's Evolution. The literal meaning of Samdrashti is 'equipoised vision', but its implied interpretation is very deep and worth considering.

So long as a man's mind is not equipoised and disciplined, till then he clashes against the blows and counter blows of his thinking. His tendencies are so unsteady in the ups and downs of perturbedness that he looses discretion of right or wrong. You know that the instability of mind

remains oscillated due to the propensities of attachment and hatred (Likes and dislikes). Attachment rambles the mind on one side while hatred bewilders him to the other. Due to this, man's vision becomes unbalanced. Those whom I like, are mine and whom I dislike are alien-this attitude easily allows disharmony in viewpoint.

For this reason Lord Mahavira first struck the blow-on the fickleness (inconsistancy) of a man's mind, because this fickleness alone is the primary cause of the Bondage and Emancipation. By first obliterating attachment and aversion, the agitatedness disappears and on disappearance of perturbedness unevenness also will cease to exist, and on the withdrawal of inequal vision equanimous vision will take a shape Vision pre-supposes a tendency and an activity pre-supposes a vision Thus, when equanimity is at thought level it creates equanimous vision which accordingly, contributes to performing actions equanimously. The joining link between equanimous thought and action is the equanimous vision. Likewise, if we put inequanimity in place of equanimity then at all the three levels of thought, vision and action we shall witness disharmony. Inequanimity is irreal while equanimity is right and real. Equanimity at thought level is the auspicious beginning of equanimous vision which shall convert actions as equanimous actions

In the order of Guna- oriented self-development, the basic-link is equanimous vision. It is a necessary pre-condition for both monks and householders for attaining higher stages of contemplation and spiritual development. Inner development illuminates the outer world also.

Higher Categories of Householders and Ascetics :

To be of a balanced vision is only a beginning to proceed towards the goal of Equanimity Then Mahavira constituted the Code of rigorous performances. For the completion of equanimous conduct after equanimous vision two categories were formulated

The first category belongs to a layman's life (Shravakatva). Twelve minor vows have been prescribed for a layman (Shravaka), out of which first five are called Moolgunas (primary attributes) and the rest seven are called Uttargunas (Supplementary attributes) For the protection of Moolagunas the Uttaragunas have been prescribed The primary five vows are abstinence from causing injury (hurt), truth, non-stealing,celibacy, and non-possessiveness. The protective (supplementary) vows are limitation of direction, limited use of the article of a single or multiple use, refraining from purposeless inflictions, performance of 'Samayak'(observance of equanimous conducts),further restriction of directions and articles of use, performance of 'Poshad' (meditation with fast for a day), and distribution of food etc to the Saints (ascetics)

The non-violence of Shrawak (householder) regulates his life in keeping away him from hurting innocent beings. The rules framed as 'Atichara' or excess violence denote this by tightly tying the animals out of anger, injuring them causelessly, loading them more heavily than their capacity and providing them food and water discriminately. The 'Aticharas' mentioned about non-stealing are said as accepting a stolen thing from a thief, helping a thief in stealing, doing actions against law and state,dishonesty in measuring

and weighing objects and adulterating the eatable things. The 'Aticharas' of 'Satya' (Truth) are named as putting false allegation, telling confidential matters, making public the secrets of a man or a woman, teaching falsely and writing falsely. The fourth vow of celibacy has the 'Aticharas' mentioned as keeping illicit relations with the wives of other persons or with unmarried girls, widows etc A good Shravak is expected to derive complete satisfaction from his or her own life partner as far as his sexual desires are concerned. Such a Shravak is called Swadar-santoshi or wife-confined satisfactory person

The fifth vow of non-possession necessiates the analysis to be made in social context How much possession of material things is permissible, depends upon an individual but the aim behind this vow is to harness the ever-increasing desires of a man. It is difficultly possible that material things would be available in abundance, therefore, a regulated system of proper distribution of things is needed. It is desirable on the part of Shravak to minimise his needs so that others may be able to get the things for their fulfilment of needs The 'Aticharas' related with non-possession are hoarding of eatable things, unwanted possession of essential things of life-preservation including clothing etc.

In all other secondary vows the underlying objective is to keep a Shravak awaire of limited use of every thing like water, fire, air, land, vegetation, transportation etc. This all is proposed to promote equanimous vision and action at the individual as well as social level.

The five primary vows prescribed for the house holder (Shravaka) also become the major vows for an ascetic

(Monk). *The difference between the two is that a house* holder relinquishes gross hurting, big lies, stealing, adultery or unbridled possessions, whereas an ascetic relinquishes all of these completely (whether gross or subtle). The lower stage is of a house holder, while an ascetic dwelling upon the higher stages of renunciation minutely 'practises the philosophy of eqanimity. With a view-point, the path of Mahavira is renunciation-oriented in the sense that his teachings tend to lead him towards the light of Sapient Consciousness after deviating him from the infatuation of inanimate objects The opposite of renunciation is attachment i. e, becoming oblivious of the Inner Self and keep loitering after the mirage for the worldly pleasures Where there is this meandering (loitering), there is selfishness, deterioration and heterogeneousness. The higher stages of a house holder's or an ascetic's lives have been designed with a view to bring an aspirant within the bounds of equanimity, maintain there and promote him further.

The outstanding qualities of a monk could be said as non-attachment to any person or a thing, indifference for honour or insult, equanimous thought, vision and action, self-reliance like air and unindulgence like sky, non-belonging even for his own body, awakening even when sleeping, observing harmony in pain-pleasure, praise-blame, life or death, contemplating equanimity, egoless in spite of higher gains of spiritual-mental powers,surrendering himself for three-jems of knowledge, vision and conduct For survivality of life he should collect needful things like a wasp who takes a little pollen from every flower as his food No event is wonderous for him. (His father is his religion, mother his forgiveness. He considers religion as his

farher, forgiveness as mother, self-governance as brother, truth as son, mercy as sister and detachment as his wife. All the dimensions are as his clothes, knowledge as food, ground as a bed and whole humanity as his family).

Descriptions of monk-life available in scriptures are the indicator of greatness of the equanimous life. A monk living in this way is a source of motivation for others for adopting equanimous vision and action in life.

Knowledge is meaningful only when it is acknowledged (believed) and belief turns fruitful only when it is acted upon accordingly. A great significance is attached to action. Conduct alone propels life to amelioration. It is essential that actions should not be blind, not denegrating.

Identity between Thoughts and Actions :

When the vision is equanimous i.e., it makes no difference, no bias, and no relativity, then whatever comes in its view, it is neither tarnished by likes or dislikes nor blemished by selfishness. This non-biased vision observes naturally. Evenness of thoughts and actions only signify that whenever one ponders over a problem or engages into actions on any principle, there must be at that time equanimous vision and composed of temperate feelings. This does not imply that all the thinkings should accept one standard or all should blindly follow one line. There should be no elimination of 'independent thinking or way of working, on the contrary such liberty should always be kept un-fettered. When even big groups embark upon any thinking or conduct/act enriched with equanimous vision and

non-passionate feelings This phenomenon of homogeneousness will be visible there in the form that all are engaged in doing good to one another and none subjugated by meum or stupefaction. The result of unbiased thinking will manifest in the form of equanimous views, but if deceit, obstinacy or lust of fame be joined with that thinking, then that thinking turns out to be conflicting The redeemer of all such frictions is Mahavira's "Anekantwad" doctrine (Doctrine of Relativity) which signifies that each thought contains some proportion of truth, if with an aspect there is some truth, then efforts should be made to patch up all these partial truth and realise the complete (whole) Truth This is a path to deviate from the collision of views and come to a synthetic (cumulative) view, so that the auspicious part of every thought may be grasped

For the purpose of harmony of conduct, there are five primary vows. If a man continues to go ahead in the observance of these vows according to his capacity then the clash of self interest can disappear If attachment to possession is relinquished or diminished and the inclination to likes and dislikes (attachment and aversion) be eliminated, the killing (hurting) will certainly vanish, stealing and false-hood will also be got rid off and the force of libido will cease

In essence, Mahavira's equanimous current of thinking is immensely potent in effacing the collision of views and self interests provided an immersion be tried in that effluence The philosophical aspect of thought level equanimity be comprehended "From this point of view a particular thing, situation or an event or action is right and from

that point of view it is not right" these are the basic components of the doctrine of relativity. For maintaining the contradictory position, the theory of relativity was ridiculed by some of its opponents. But it necessiates for a serious thinking

A coin is two-sided. How can we accept the saying of a person that it is one-sided ? In case of more emphasis on one-sided coin even the truth that it is one-sided becomes false. By accepting that a thing has multi aspects, we make it possible to understand it as a complete thing connecting all true aspects of it. The main problem of the modern world is that a part of a thing is being considered as a whole. This creates a tenacity and keeps the truth away. According to the relative vision every part of a thing has some acceptable true aspects so neither it should be altogetherly rejected nor accepted. A harmonious view is to be developed which would prepare ground for equanimity.

At the level of equanimity the frustration about controversies ends and harmony is promoted. This promotion of harmony will substantiate beneficial system for all. Jain philosophy has amply given direction for removing thought conflict as well as self-conflict. Non-violence is the basis for such conflict-removing task.

Mahavira's Quadripartite Confederation

In order to impact this vision of equanimity a practical shape, Lord Mahavira established a quadripartite confederation, the foundation of which has also been laid on this Equanimity. In this confederation have been included the monks, nuns, male house-holders and female house-wives.

Inspite of there being a difference in the method of accomplishments, the direction being identical, the group of monks and house-holders have been united in one assemblage-while no discrimination has been kept on sex basis. Nuns and house-wives have been included in the category of monks and male house-holders respectively. Mahavira was fundamentally opponent to casteism In this way the key-stone of Mahavira's quadripartite confederation is alikeness The credit earned by Mahavira in giving practical shape to both the aspects of philosophy and practice of equanimity has not probably been earned by anybody else.

It was a revolutionary thought of Lord Mahavira that caste-based society would be unacceptable In his thoughts he put it firmly that quality-based society be reconstructed It should be defined as who should be a Brahmin, a Kshatriya or a Servant on the basis of qualities and performance? A composed, calm, clear headed and a lover of knowledge is to be named as Brahmin for his qualities not for his being born in a Brahmin family So is true about all other castes

The ideal form of equanimity was to avoid un-natural difference between man and man on the basis of casteism, racialism and re-discrimination when progress is achieved on the basis of quality and meritoriousness it never allows inferiority to grow Instead it offers a healthy competitiveness for more qualitative performance

Doctrine of Equanimity in its New Perspective :

When the era changes, circumstances also variate. When the system of associate lives of individual changes, then modes and manners of their thinkings and behaviour

also modulate. It is correct that there takes no change in the eternal elements and fundamental vows. If truth is acceptable, it shall always remain admissible but the change in the form of its expression according to the era is but natural. Human society does not remain static but it always remains dynamic, then motion means not to stick to one place and non-stop at one place implies changes of circumstances to be essential

Man is a contemplative discreet being. He makes progress as also degrees. But this is a fact he certainly moves. In this wheel of motion, the perspectives also change. Yesterday a substance or thing was viewed with some vision but perhaps due to change of time and condition the same vision may view with another angle, and these angles also variate in respect of space, time and virtue. Hence, a salubrious mode of vision will be to bear in mind the current of changes but never to forget in the cataclysm the eternity and the fundamental vows.

A synthesis of both is beneficial with this very angle of view.

Let us, therefore, necessarily possess an inquisitiveness to view the doctrine of Equanimity in the new perspective and in its basis determine our rule of conduct. In the foregoing chapter a discussion is undertaken with this inquisitiveness.

Scientific Development and Projection of Social Strength

The development of scientific means has produced an inconceivable revolution in the so long continuing tradition of the human life The ambit of an individual acquaint-

ance which was formerly very small has been immensely widened by the conquest of science on time and distance. Today the personal acquaintance of even an ordinary folk has sufficiently increased while the sphere of a man's knowledge has spread the whole universe by the medium of Radio, Television or Newspapers.

This extensive acquaintance has converted an individual to be more and more social, because his solitary dependence has as if given way, on account of the expansion of useful things-support on the society has become indispensible at every step. From more acquaintance, more contact and more sociality began to extend. Expansion of sociality means new projection of the social strength.

Till then the individual's influence counted more while the inffluence of collective force of a society was negligent Hence on the genious of an individual depended the guidance to a society in any matter Then the axis of state policy and economic policy also rotated round the individual Monarchy was in force and the ruler (King) was considered as the symbol of God Carrying out his will was Law. Economic policy also functioned under the guidance of the ruler.

The development of science and protrudence of social strength caused the wheel of transition to revolve rapidly

Towards Political and Economic Equilibrium :

This is a long chapter of the Modern History as to how the people of various countries had to fight severe and sacrificing battles against the monarchy and after hard struggles the subjects could in different countries and a

different times throw off the unrestrained yoke of this absolutism. With this emancipation commences the chapter of democracy. The strength of peoples will begin to manifest and the Republican Government begin to form Parliamentary democracy was founded on this basis. Democracy has been shortly defined as a government of the people, by the people, and for the people. It specified the position that an individual will not supervene but that of the multitude will prevail An individual can be good as also bad, or an individual can once be good, at other times bad, hence from the equanimous point of view it is not deemed judicious that innumerable persons may depend on the will of an individual. The will of an assemblage does not change all of a sudden, nor can it easily incline towards impropriety hence the efforts of giving priority to the collective will take the shape of democracy

In the form of Democracy, the political equality was established, that each big or small citizen has the equal right to cast one vote, and the representative be elected by the majority of vote This is a separate question, that an individual being subjugated by self-interest can ruin even the best arrangement. But the objective of democracy is that for the purpose of public good and public equality, the unbridled ambitions of an individual be kept under control.

With the progress of thoughts, efforts begin to make this goal successful in the economic and social fields These efforts struck cracking blows on the man made economic dis-similarities, and out of the social principles so evolved socialism and communism stand prominent. The development of these principles took place gradually and Karl

Marx has in the form of communism postulated in this era a complete philosophy of life. Era were different, but the revolutionary current started in the form of non-possessiveness by Mahavira has also with conceptional point of view to some extent influenced the thinking of Karl Marx. Karl Marx; also fretted for the point that this wealth be emancipated from the bonds of an individual control and be made to serve the means of public welfare. Emancipation from an individual ownership means relinquishment of meum (attachment) in the possession of property by establishing the public ownership on property the lust of wealth ceases. Humanity should occupy the dominent position and property the subordinate as its means. Karl Marx announced the objective of communism to be the extension of socio-economic equality in the whole society just as in a family.

Right and Wrongful Use of Wealth :

If we cast our eyes on the Scientific Development in Social Life, we shall find that wealth in this process has played a big role The group possessing control cve wealth also held the whole Social strength. Shrinked therein, in other words, it may be observed that whatever efforts were made in the various societary fields to achieve equality and some of these efforts also proved successful but the wealth holders set them to nought. Today also this very wealth in the form of wrong use is spoiling the performances of democracy or communism.

The emersion of wealth's dignity is traced to the period when the man was deprived of his absolute

dependence on nature and he had to enter the field of earning The authority holding the reins of earning and accumulating also held the reins of power. In the modern age the progress of capitalism and imperialism flourished on this very arrangement based on individual control. in other words the wrongful use of wealth manifested in the form of above systems, of which the consequences are bursting forth in the shape of World war, human slaughter and economic exploitation.

So long as the use of wealth is confined to individual and it remains under the control of individual till then it will remain a cause of misuse (oppression), because it will inhibit him to proceed towards renunciation-it will be felt difficult to chop off his possessiveness, meum. Hence the significance of wealth be conjoined to the society and in it there should be no opportunity for an individual's free play of his economic ambitions, then it is possible the misuse of wealth can be eliminated

Necessity of Making both Ends Meet :

After all, these experiments are external only and the external experiments can be successful only when internal ground level has been made suitable for the success of these experiments Thread is spun from a spindle, and a cloth is manufactured from this spun thread which in turn can cover any naked body, but if some wicked person instead of spinning thread from the spindle, thrusts it into some body's eye then should we assume it to be the fault of the spindle ? A good natured man perceives virtues in a bad thing, but evil natured de-means to cause injury with even the best means.

Then one transaction has two ends. An individual by self control and spiritual discipline should mould himself in the best disposition and progress to the utmost development and generally in its ordinary condition, systems be evolved to cause him to move on the line of equality by social control. Both these ends should be mutually supplementary-should mutually conjoin, then the organisation or a society from an individual and of the individual from the society will prove to be easy.

Generally the ordinary condition remains like this that a majority of persons in the society are of mediocre mind, on whom if some sort of control be exercised then they will keep moving with the ordinary speed, otherwise it is easy for them to go astray. Hence if those people who are awakened by not getting themelves corrupted and keeping alert their self-consciousness, evolve such conditions which can stimulate the ethical upliftment of ordinary people it will be deemed altogether desirable

Harmonious Notes of Equanimity .

Today, amidst the harsh tumults of present anomalies, there is the necessity of taking courage and resound in all directions the harmonious notes of equanimity Not only the whole humanity but also the whole living kingdom shall feel rejoiced by these sweet notes A man shall have to fight against the incongruities spreading in all the spheres of life because in this uneven atmosphere humanity is continuously diminutioning

It is doggedly correct that a man shall keep stumbling, rising and changing but humanity will never be able to finish in entirity and today also the existence of humanity

shall not drown. It can be dormant but can not vanish and now time has ripened when a man shall have to rise with rejuvenation of humanity have to awaken and shall have to revolve the wheel of transition after raising the banner of revolution Revolution in the sense that the present social evaluation sprung up from incongruities shall have to be removed and the new human evaluation of Equanimity has to be established. For this purpose the awakened and young blood shall have specially to come forward and have to blow the conch of extensive awakening which can produce the harmonized notes of alikeness

New Light of The Doctrine of Equanimity :

According to capacity and as far as feasible, an humble effort is being made to present the truth having manifested before us the philosophy of equanimity, after collecting the fragments of the truth This will be able to diffuse the new light of philosophy of equanimity according to the spirit of time and will also enable to awaken the new experience of inspiration and constructiveness.

In order to comprehend this philosophy of Equanimity in its new and complete perspective, the following four ladders have been designed

1. Philosophy of Principles :

Not only in man but in all the fields, related to the living beings, the foundational basis of the doctrine of Equanimity is right vision, nature of the substance, responsibility, and right knowledge of proper and im-proper, as also discipline of all round complete final Evolution On this first ladder preference has been given to the theory of principles

2 Philosoohy of Life :

To put into practice individually and collectively the principles and demonstrating the ideology of one for all and all for one, live and let live, as also the rules of discipline and self-control, shall be the vital philosophy of Equanimity

3. Self realisation :

After thriving the illuminated consciousness manifested on the background of Equanimous conduct by continuous and rightly accomplished service and self experience, to get immersed in the comprehensive notion of the entire universe as a family, shall be the elevated stride of Equanimity.

4 Realisation of Supreme Soul :

After self immersion to be mixed as light in light is the final stage. Then a man on account of having incorporated in his perimeter of service and Equanimity not only one soul but the entire species of the living beings attains the most refulgent status and himself becomes the supreme dignity. The supreme manifestation of the soul is the consummate objective of Equanimity.

By deep pondering over these four stages the excellence of equanimous philosophy shall be able to be realized and after this realisation the outline of practical ways will be easily grasped

—□—

CHAPTER-V

FIRST LADDER-PHILOSOPHY OF PRINCIPLES

Knowledge and contemplation are the foundation stones of conduct. If the foundation stones are strong, the building constructed will also be very tenacious (fast) If the slabs are raw or not properly fixed and if construction is started on them there will be no guarantee for its safety. For this very reason what is the doctrine, what is its profoundity and potency? Its knowledge and test is first essential

Knowledge is that which is cognited by the contact of mind and seness. But whatever is thus cognited is not all true knowledge. Good and bad are thus both cognited- hence contemplation is important with knowledge. Contemplation is a seive of knowledge which retains substantial and throws out rubbish. The excellence of knowledge does not manifest without contemplation, in that case, contemplation is a link between what is known and believed.

Contemplation also elevates the human mind. The contemplative mind reflects upon its touch-stone whatever he knows then the conviction arrived at regarding the usefulness of that knowledge consolidates and it remains permanent. However, a great man might have spoken a thing and virtually that advice may howsoever be beneficial but if training has been imparted to accept it with closed

mind, then that belief being not based on his own contemplation, shall not be lasting. It is the process of contemplation to weigh in our mind the thing known by others

Contemplation as The Touch-Stone of Knowledge :

As much does knowledge penetrate in the deeper layers of a man's mind, that much it's excellence will continue to manifest. Whatever one has known is right or not-the biggest touch-stone for it is the experience of pure self and the way to awaken and potentiate self-experience is contemplation. whoever engrosses in cotemplation, take it for granted, he always remains awakened also

In the context of the Doctrine of Equanimity, if more emphasis be placed on the discussion of knowledge and contemplation, it will be most appropriate Here light is thrown on the philosophy of equanimity and its practical application, but if by reading it alone, one knows it blindly without testing it on the touch-stone of contemplation, believes in and also begins to act accordingly, still then, his conduct will not be called salubrious. If one drinks milk unkhowingly he will not achieve the desired benefit because the mental strength required for that benefit is altogether lacking there That there is no mental force how long will he be able to prolong, there is no mental force force how long will he be able to prolong, there is no certainity and if he goes astray after walking half the way that will be more worse

Hence the idea is that the Doctrine of Equanimity on which light is thrown here should be known, believed only when it has been tested on the touch-stone of contemplation, and proved to be true After this process whatever

activity is undertaken by you for practice, it will be steadfast. Then your mind will take rest only when it reaches the destination.

Doctrinal Aspect of Equanimity :

It is a proverb that the beginning of any auspicious thing should start from one's own self, as such Equanimity should also emanate from self. First of all we should make ourselves to think evenly, to know evenly, to believe evenly, to perceive evenly; and to do evenly (sam). Even means alike and alike means balanced. There is a scale, when both its pans are equipoised, it is called balanced. When the scale is weighing equally, its needle rests exactly in the middle So also when the needle of mind leaving the differences and remaining centralised perceives a thing-contemplates on it and then decides to act suitably that mind will also be called balanced (temperate)

For the equilibrium self restraint is necessary even if self interest suffers, yet the balance of mind be not lost-this work is performed by self restraint. Due to self restraint (evenness) moderation never breaks up at any stage. When temperateness has yielded, unevenness swoops on the mind-selfishness, pleasures and vices encroach upon it immediately-then it becomes difficult to extricate the mind from that whirl pool. Hence, the safety of evenness even accomplished once carries much significance.

On the celestial tree of self-restraint grows the immortal fruit of relinquishment. Relinquishment means abandonment (abnegation). This relinquishment is not without a thought or a cause. For the broad purpose of culturing evenness and extending it, one who learns to abnegate life,

feels pleasure in abandonment then he also begins to recognise his dynamic potentiality. Relinquishment imparts unconcerned (impartial) vision as also offers impetus to disinterested performances (actions). Where relinquishment ushers there will not be even touch of unevenness.

The ACN Impetus of The Doctrine of Equanimity (Evenness).

Relinquishment shall have to be admitted as an acn impetus of Equanimity For this very reason renunciation has been assigned a supreme importance in Indian culture and on the dignity of this very renunciation could be propounded the principle of 'universal brotherhood.' Liberality of heart can be sustained on renunciation only

Enjoyment and renunciation-The whole life can be portrayed in these two phenomenon, one who deems life for enjoyment only, he withdraws from his consciousness and is chained to his body, is bonded to the infatuation of possessiveness and becomes engulfed in materialism. Enjoyment in this way begets self-interest Self-interest is blind, it remembers ego alone and causes oblivion of others. Self-interest not only breeds the inclination to attachment and hatred but also continues to grease them Where there is attachment and aversion self interest which blemishes do not encamp there ? Where there is enjoyment there lies lewdness, where there is attachment or hatred, there abound anger, arrogance, deceit and greed and where exists the group of these wicked thoughts, there shall remain no such offence of immorality, injustice or atrocity which a voluptuary man will hesitate not to commit. When this very attitude of enjoyment overshadows a society or a country, then ensues the sway of exploitation and subjug-

ation-violent aggressions and battles take place-then humanity taking bath into human blood, adopts the ugly form of Demonism.

Relinquishment has various categories in which the first one is non-possession. The other one is to keep minimum for our own sake and giving maximum to others It is called distribution of whatever is gained 'Samvibhag'-'Samvibhag' includes the theory of trusteeship of Mahatma Gandhi and communism of Karl Marx. Whatever you possess that also belongs to society and therefore, it has been emphatically said in the scriptures that one can not attain liberation unless one does not distribute to others from whatever he possesses or acquires. Therefore, the path to equanimity is relinquishment and those who could walk on this, are like the embodiments of equanimity. It is worth mentioning that one shouldn't be fierce in relinquishment. Relinquishment is the relinquishment of actual possession. If a poor person says that he relinquishes dinning in golden plates or sleeping on diamond-bed, then this type of relinquishment is imaginary and carries no value. It should fountain from inner quarters of the heart.

Relinquishment, therefore, is the central point of the Doctrine of Equanimity-so significant that a slight deviation from it amounts to an invitation to incongruities. We should continuously focus our thoughts and practical activities on this point while discussing the subject of accomplishing equanimity.

As much Relinquishment that much Equanimity :

As much relinquishment, that much equanimity and as much enjoyment that much incogruity. How much relin-

quishment - there is no limit. One person observing a distressed man helps him with five paisa, while the other sacrifices his invaluable life to remove his calamity. How much renuncement should be made for which purpose-this is a state of Internal impulse but the primary need is that there should form an immutable conviction in innerself for relinquishment

I may not in the least attack anybody's interest - this is an ordinary allegience but I may sacrifice my own interests for protecting the others' good - this is a superfine conviction. If appropriate conviction be maintained according to the position of the circumstances, then even after comprehending a lac of circumstances, you will not be able to visualise a single case where any kind of clash may spring forth. It is a maxim that it requires two hands to clap - one will not do. It is true that if an individual withdraws his hand from the clap, there will be no clapping but who on account of helplessness could not clap, he will also think to derive an inspiration from him In this way clashing (collision) will begin to disappear, inconsistencies will continue to recede and equanimity will fructify and blossom.

Main Pillars of the abode of Equanimity :

Equality of souls is their genuine nature as well as final stage of Evolution

A person must first cognize the fact that he is not so petty or low that he can not attain the top most stage of evolution All the souls are genuinely equal - whatever difference there be, it can be eliminated One ember is lying expossed. Its red light radiates As much amount of

ash settles upon it that much proportion, light will continue to get dimmer but as soon as a gust of wind blows on it and to the extent the ash is removed from it that much amount of light will again sparkle.

The infinite knowledge and infinite might which enshrines after blossoming in the form of Supreme Divinity, that resplendence is contained potentially in every soul. But the ash of wicked deeds is enshrounding this mudane soul due to which the splendour which ought to have manifested is is lying suppressed. Let us say that in order to burnish out the spiritual equality, such blast of virtuous deeds be blown that the ash having deposited on the ember may vanish and its genuine light be restored with full resplendence.

This principle should awaken the faculty of dynamic action. There is no such speciality in any soul which may be un-attainable by another soul. Equal potentiality lies latent in every soul and equal capability resides in every one to manifest that latent potentiality. As much exertion one makes that much achievement he obtains. The doors to reach the stage of Supreme Divinity are equally open for all and anybody can enter them by passing through the ardous practice of discipline. From this conviction springs forth the intuition of energetic action

The first principle of eqnanimity enunciates that all the souls have equal opportunity to achieve even their final Evolution-there is no inequal or different position. Whoever goes ahead on the right path of knowledge and actions and will exert his prowess with an disinterested, mind will himself achieve equanimity and diffuse equanimity outside also.

Desertion of Evil Intention, Harsh Words and Wicked Trends :

For the achievement of self-Equanimity temperateness of nature (disposition) should be cultivated. Uneven temper begins to create all round vicious atmosphere. Moulding of Nature (disposition) means shaping the mind, speech and action. One's thinking, speaking and doing exposes his mental disposition. If there is alikeness in all these three, he is reckoned to be a gentle man when this similarity also leads to progress in right direction. On the contrary, if anybody thinks otherwise,expresses otherwise and acts in a different manner-naturally no one believes him and he is considered a knaive as also villainy sprouts from the disharmony of these three

Alikeness of mind, speech and action is a desirable thing, but with this alikeness, the prefix 'evil' joined with these three should be washed away If no, pernicious thought arises against anybody. no word may be uttered which is unpalatable to others, and no act be performed which hurts other's mind, speech or acts, then such circumstances there will be neither any clash nor any disharmony. Alikeness of mind speech and act coupled with purity will engender benign disposition every where, whether it may be family, society country or universe. This collective benign disposition itself creates the atmosphere of Stable Equanimity

From the stand point of food, sleep, fear and coition, a man is also a beast, but the difference between him and the beast is in his faculty of discretion and reflection The dynamic force of his mind and heart raises him above the level of brutality, amuses into humanity and transmits

into Divinity. Decidedly a human body sustains on food, but the human life primarily rests on reflections. As much one reflects that much discretion of his mind, speech and acts awakens and as much higher the stages of contemplation are achieved, to that extent his equanimity gets firmly organised. A man devoid of reflection is like a beast.

Reflection possesses the potentiality of washing the evil, propels him to be energetic in right accomplishment as also adorns him with virtues. This virtue is the charioteer to Equanimity

Admission of Free Existence of All Beings :

This is the fundamental principle of the doctrine of Equanimity that all worldly people or say all living beings possess their free existence, and howsoever mightful one may be he has no right to wipe off the existance of others, on the contrary it is his duty that he should employ his strength for the free existence of every one. A touch of equal dynamism equal supremacy and equal sympathy will infuse vitality into a weak soul also and will protrude his all round capability

The principle of 'Live and Let Live' also symbolises that every being should so much restrict and limit his activity that he may not come into clash with any other's life and treat all others like his soul. Then the maxim of equanimity in thought and action spreads all around. When this dignity of self soul as similar to other souls springs forth, then that man becomes vigilant to his responsibilities and turns affectionate and tender hearted to all the beings. The moistened fruitfulness of Equanimity consists in showering affection equally on all.

By acknowledging the free existence of all beings an equanimious change takes place in the whole life of a man which sets a change in his whole life career. In such an individual deceit or obstinacy never awakens, and courtesy never recedes from his thinking, because he never persists "only I am all in all". Equal respect to all turns him sharer in pain and pleasure of all while on the other side the influence of his virtues widens more and more and tinges the whole atmosphere with the hue of Equanimity

Distribution of all Essential Articles of Life According to Development and Suitability :

No life can be sustained without fulfilment of the essential needs of life but when wickedness (mischief) creeps in the ownership of these useful commodities, then the first step will be to abolish it. It is correct that 'bread' is not everything, but that everything admittedly fulcrums on bread. Basic requirements are food, cloth and shelter. The essential requirements of all the living beings be fulfilled-this is the first thing but the second thing is also of importance that this fulfilment be not uneven.

This is why stress has been laid on the distribution of useful articles of life according to one's growth and according to his suitability.

The objective of distribution according to growth and suitability shall be that one should suitably be given as much as he requires according to his physical condition, occupation and other circumstances. This will serve the gist of our equal distribution.

Now, so long as the question of distribution arises there should be such social arrangement as can run such

distribution in a systematic order. In order to make the distribution well organised it becomes essential to exercise societary control on the means of production, so that greed of a man may not disturb the distributional system. In addition to this it will also be convenient in distribution to voluntarily fix limits on the use of, articles need or utility.

In the useful commodities of life are included, in addition to the essential articles those other articles also of convenience, of which the result of distribution according to development and suitability should be that no uneven condition may arise nor they sponsor. The want of articles is not so harmful as harmful is this inequity. Due to this unevenness, greed of wealth turning limitless stimulates a man to immorality and oppression. For removing this unevenness and pave the grand path of evenness, the only alternative is that all the articles be distributed according to development and suitability under a well organised system.

Faith In The Voluntary Abandonment for Public Good :

At the initial stage to establish economic equality or at the time of calamity every individual should be prepared unhesitatingly in the least to relinquish whatever he possesses for the public good The purpose of faith in such tendency is that he should not exercise meum in his accum ulated wealth, on the contrary he should consider it as a trust on behalf of the society which he can, when occasion arises, surrender back to the society

Meaning of public good should also be understood in a comprehensive sense Suppose famine has occured in a dstrict or a Province-you have got your accumulated

wealth, but the people and cattle heads are dying due to starvation even in that situation you continue to keep seated firmly on the said wealth-this trend is repugnant to the Doctrine of Equanimity This doctrine teaches you that for the public good, an individual should voluntarily surrender not only his wealth but even his life The collective good is higher than individual good-this fact should never be forgotten. Individual abandonment should always be encouraged for achieving public good. with this conviction the social system can be made beneficial to all the people.

The doctrine of Equanimity proposes to develop more and more in a man's mind the conviction of voluntary renunciation as much deeper the faith of voluntary abandonment exists to that extent will diminish attachment to property etc., as a result of which the walls of inequality will automaticlly continue to topple down and in their stead the beatific abode of Equanimity will continue to be constructed. This voluntary relinquishment will change the money-oriented traditions-will change the lust-born inclinations as also generate the positive (attiactive) potentiality in life, If the economic condition of a society is equalised, then take it for granted that the conduct of each individual also will take a new progressive turn. This work shall be more convenient by the faith in voluntary abandonment

Reliance in the Division of Categories on the Basis of Merits and Performances :

When the possessiveness of wealth is dethroned from the summit of the human life and human society. and when humanity will bring it under its control then the present cadre of the society will altogether change. Then the division

of categories in the boundaries of political, economic and social equality will not be on the basis of wealth but this division of social categories will be founded on merits and performances. That division also will not be derogatory to humanism, but will give an opportunity for health competition in advancing towards the goal of equanimity. So long as consciousness being subjugated by immense greed remains under the control of wealth, till then it shall be just like a dead thing, but no sooner does it learn to keep wealth under its control then its vitality will also attain grandeur.

Therefore, a practicant proceeding on the path of equanimity should principally believe in the divison of categories based on attributes and performances. In what form should this basis of attributes and performances take palce? This should be understood. Because today in the money-oriented atmosphere, this is difficult to be grasped. In the society that person should be allotted high status, high respect or high reputation who has cultured in his life human attributes and whose performances always inclined towards relinquishment and public good, and by this measure rod the society should be divided in various categories. This division will mean that the man at the lower run gathering awakening may countinue to make right efforts to achieve the higher rungs. Merits and performances alone be the symbols of the greatness of a man and the other material attainments be viewed with a lower value in their comparison.

As much faith in the division of categories on the basis of merits and performances translates into a man's action that much prominance of the materialist beings in the society will diminish and accordingly the veneration of

the affluent with the materialistic point of view will also end. Then the society based on virtues will be an energetic society and the general character of each individual will also continue to be lofty. In that time all round equanimity will become a convenient goal.

To tell the truth, the real evolution of humanity will then take place when a virtue adoring culture is created, as had been created by Lord Mahavira. Such civilization alone continues to stimulate noble-minded performances. Mahavira has in his philosophy never given prominence to the individual greatness - he has laid stress on the adoration of virtues alone In the hymn of salutation, homage has been paid not to any individual but to the symbols of virtues - Arihant (perfect Mundane Soul), Siddha (Liberated Soul), Acharya (The holy precepto), Upadhya (the adept) and the Sadhus (ascetics), Emphasis should be laid on the supermost evolution and widest propagation of a civilization based on virtues (merits).

Organisation of Prone - Humanity system in place of Money-Cum Authority Oriented one .

The sum total of the Philosophy of Equanimity will be that an alteration from the very grass root be effected in the present social arrangement and the objectives of that alteration should be that the Suzerainty of consciousness may prevail instead of materialism, supremacy may not be gained on the strength of authority or property, but the leadership of the society may be achieved on the basis of acquired human virtues To gain this purpose, the present power-cum-property-orient arrangement shall have to be

removed and a humanity prone system shall have to be organised in its stead.

By this adjustment an accomplisher of human virtues and not the holder of wealth and property will be vitally installed, so that the ordinary people will be encouraged to achieve those virtues. The shallow and abominable competition to procure authority and property will end.

This competition to obtain property and authority for self is in reality the genesis of all incongruities. This very competition has today converted all the behaviour of a man into hypocrisy. Today a man's mind contemplates something else but from his external conduct he appears to be sometning else, and in this way by his duplicate hypocritic conduct he propagates knavery and gradually makes the wileness as his profession. This is the evil result of today's money-cum authority orient organisation.

In humanity orient social institution, preference will be given to consciousness, humanity and grand conviction to perform acts. As much a man relinquishes for the public good that much he will be honoured Then on account of evenness of vision it will be genuine and that vision will perceive the nature of a thing in its correct perspective. When this vision is right, everybody will under its light (guidance) realise his responsibilities correctly. In this vigilant position he will be able to determine precisely his obligation or non-obligation

Then an individual or social life moulded in the frame of human attributes will remain prone to equanimity, and this equanimity also will not be one sided but multifaced.

When the worldly life will be based on the substratum of such equanimity then from this life the conduct of the aspirants entering into the fold of saints will enshrine effectively all around due to its superiority. Heroes of action are also heroes of righteousness (Dharma) i. e. those who exhibit heroism in the performance of virtuous deeds, they do also manifest their extraordinary valour in the religious fields. A temporal life brought up and nourished in the equanimous atmosphere shall also be able to develop such ideal equanimity in the spiritual field that conjoins a soul to the Supreme Divinity.

First Ladder of The Philosophy of Principles :

From the discussion of this principle of individual equality to the Human equality as demonstrated by the Doctrine of Equanimity, it will be clear in which direction we have to proceed An elucidation related to this doctrine on the first ladder, signifies the truth that whatever we have to do-first of all we must understand its goal under the direction of the enlightened souls and after assimilating it in our mind, adopt it as the subject of our contemplation.

In the philosophy of life which is the second stage we shall discuss about the direction in which the light gained by knowledge of equanimity is to be used for conduot

In the triple current of knowledge, contemplation and performance, truth should never be lost sighl of and in all the touch-stones of truth the current touch-stone of self should always be kept vitalized. While considering every aspect of the principle of self experience be kept

vigilant, the light of truth within will always keep glittering. The conclusion arrived at on truth based contemplation should, in the real sense be assumed as soul's voice.

Never Forget this Mode of The Realisation of Truth :

In connection with the realisation of truth we should always bear in mind Mahavira's Quoddammodo Doctrine (Syadvad). The mode of arguing that it may exist or may not exist has been dubbed by some ignorant persons as indeterminate (uncertain), but if pondered deeply it will be clear that by taking stand on the background of synthesizing the various thoughts without any one sided dogmatism, the realisation of the truth can be achieved with more ease-possibly any other background is not fruitful.

Perhaps this also is and perhaps that also is-inthis line of thinking all the aspects of truth are emphasized to be kept before our view. All know the fable of seven blind persons and an elephant. When one is solely insistent on any particular thinking, his position also becomes akin to those blind men

The blind who touched the elephant's back, he doggedly asserted the elephant to be like a wall, who caught the tail pronounced it like a string, who caught the feet compared it with a pillar In this way all the blind began to express the form of an elephant according to their impression. It is no matter, if they only confined themselves to the figure description but they began to dispute quarrelsomely that whatever he was telling was the sole truth and that whatever other was describing was totally false.

Today's ideological differences have taken some such

form on account of having adopted dogmatism (one sided view). Let us now apply the Quoddammodo (Syadvad) doctrine in this controversy.

In one aspect the experience of every blind man is true. Perhaps the elephant is like a wall but when viewed completely it is not. This is not uncertainty, but it is verily a clue to grasp the certainty. If all the blinds had not disputed, had they heard and understood one another, and then summed up the experiences of all and enduringly groped truth, would not that reality knock out? It would, therefore, for the blinds of these absolute dogmatizers, the doctrine of Quoddammodo or Syadvad is like that eyed person who after summing their experiences demonstrates the real truth.

Every substance form, relation or a thing has several aspects If all its aspects are not known, its one sided knowledge mostly leads to delusion (wrong conviction, faith). Where there is inquisitiveness for truth, their one sided knowledge also moves to attain completion, but having taken recourse to one sided dogmatism that partial knowledge also takes the shape of wrong knowledge. Right angle of vision after assessing the various aspects, determines the complete form

Correctness of Self Experience

In the course of knowledge and contemplation whatever is internally experienced may be perfectly true-it is not essential The gravity or lightness of its partial truth depends on the corresponding development of the soul. But it is also correct that every true self-experience contains some grain of truth, provided its expression be fraud-

free. If this self-expression contains politeness and inquest for truth, the dogmatism will not enchain him and from wherever unfettered self-experience will be available, it will be engrossed in the aptitude of collecting the fragments of truth.

Duty of the Practicant of Equanimity :

In this context it should be the sacred duty of a practicant of Equanimous philosophy that after knowing the principles, he should test them on the touch-stone of self-experience and always keep wakeful the inquest for the realisation of truth. After this ordinary progress, the essence of truth which he will achieve and on which his faith will consolidate, that faith will remain unfinching and that very faith will always keep him alert to the path of performance.

CHAPTER-VI

DYNAMIC IMPETUS OF THE LIFE-PHILOSOPHY

Knowledge devoid of action is lame, as also action without knowledge is futile A continuous order of knowing, believing and doing makes the life fruitful, one may know the reality and also recognise its truth after testing on the touch-stone of contemplation but then instead of translating, it into action, if he remains inert, then nothing would be achieved It is a seperate thing that after right knowing and believing does awaken a strong impulse of doing. The force of right knowledge and right faith certainly becomes the prompter of right conduct, still then the dignity of strong energization must arise.

That tenet only is called motivatfve which awakens the ability of action accordingly. This is the fundamental principle to build a life The combined force of knowledge and action alone emancipates a man from the bonds (shackles) Howsoever, those bonds-whether they may be due to incongruity or vices born of it, they cannot stand before the might of this force When the stride of this force proceeds with steadfast and unflinching determinaton the emancipation from incongruities also becomes easy. Steadfast resolve of an individual vitalizes life consecutively into his family, society, country and the Universe and this collective vital force gathering the social momentum wakes

up the people devoid of knowledge-cum action. On the awakening of an individual his evolution takes a superb status as also by the awakening of a society, a general standard of all the individual's evolution is formulated. On gearing the individual and social forces into the field of knowledge and action, there does not remain any inconsistency in the development also, By this it does not happen that some individuals through their vigorous discipline may ascend the summit of Evolution and a majority of people remain floundering in the abyss of downfall. Simultaneous order of development in both stages establishes the social equality in the sphere of morality, justice, happiness and prosperity

There is no doubt that an individual's progress should be unfettered, but side by side the individual's attention should also be centred to the social advancement as also the social systems should be so modelled that an aspriant of progress may derive force from social strength and the rising individual should on every stage make the society also progressive. The comprehensive aim of equanimity can be achieved by this arrangement.

A Wick May Keep illuminated Other Wicks :

A lamp burns It diffuses light In the darkness of dissimilarities, a ray of equanimity begets new glimpses of expectation, but by only lighting a lamp other lamps do not kindle up. When the moistured touch of the wick of a burning lamp contacts the wick of the extinguished lamp, then the latter lights up, and if this arrangement continues, there is no force which can hinder the illumination of the whole row of lamps

The same order should apply in the case of progress. An amelioration-prone soul by his compassional influence may keep awakened the slumbering individuals. One wick may keep enlightend several wicks-how can then the equanimous progress of all remain far off ? The saints can practice their self-discipline as also can serve the society by preaching sermons. Is this not an illuminating a wick by a wick ? Superb attainments of the virtuous persons are for the beneficence of the others. Why has this been remarked? Does this not mean that in others the beneficence of other person's self good automatically accomplishes ? An individual may keep on advancing and raise the down-trodden. This is the righteousness of life In order to thrive the philosophy of Equanimous life, an individual must first go ahead in the formation of an equanimous (moderate) life

Strides of Behaviour-Practice and Conduct :

On stepping the second ladder of the Philosophy of Equanimity, the strides of behaviour, practice and conduct should be equally balanced When a conceptual programme is put forward in action, it is easily not possible that such an action may be firm enough for further activity The gales of expectation and frustration blow into the path of discipline, obstacles impede the way, as also some time the mental weaknesses originate despondence Hence, the necessity of disciplined practice arises after (Demeanour) converting a thought into an action

Practice means successive repetition of the action. A principle accepted in life, practiced a little and the mind wavered, this discontinues the practice of performing it. But again it is re-continued by the practice, tested again

and again till it does not become the part and parcel of life. This successful practice forms the conduct. By the successful operation of this practice is constituted the conduct (observance), becomes a durable condition. By the dint of practice a principle which was translated into action, becomes a lasting ingredient of life and this is called conduct. Conduct moulds the life in a pattern. When we speak that an individual or society has constituted equanimous conduct, it would mean equanimity has been an inseperable part of the individual or social life. A determined conduct makes the life progressive and elevated.

While raising the paces of behaviour, practice and conduct, attention should also be directed to the fact that the whole knowledge of things should be divided into three categories, Knowable, abandonable and acceptable. Knowledge is only that which is worthy to be known but it has no relation with conduct. Those which are directly related to conduct are either abandonable or acceptable. Abandonable is worth to be relinquished and acceptable is worth to be handled The order of abandonable and acceptable goes simultaneously Incongruity is to be abandoned while equanimity is to be adopted. In conduct these steps of relinquishment and acceptance should move simultaneously.

Working Maxims(Criteria)of Abandonable and Acceptable :

Life is undeveloped and as such it has to be evolved. When there is darkness, anxiety for light awakens. As there is incongruousness hence true vigour springs forth to bring harmony. Therefore, undevelopment, darkness and incongruity are the drawbacks. When these defects are forsaken, the virtues will creep in. Defects are abandonable

and virtues acceptable. Hence we may go on relinquishing vices, accepting virtuous order or behaviour, practice and conduct of the above should continue consecutively

Development will usher in only when non-development is got rid off, or in other words to the extent we get emancipation from non-development to that extent development of equanimity will permeate in life. Due to gathering of dense clouds in the sky, there is utmost darkness If a single flame (may it be feeble) burns, it spreads some light. If that flame becomes luminous, it appears as a lighting bulb of thousand watt. The dazzling light spreads all around and darkness even if groped in a corner is not available. This is only the position for the emanation of purity in life

If we view the present incongruous life, we find dirt and dirt alone-there is no limit of abandonables, but when we commence the work of washing off the dirt even one by one, abondonable objects would be relinquished, after all dirt will certainly diminish If the pace of knowledge orient conduct keeps well maintained-not a single abandonable will linger, all acceptables will accumulate - then life will be a synonym of purity

While disciplining an Equanimous life, the various principles of conduct should be adhered to with this very vision, so that the bonds of abandonable may get shattered and threads of acceptable be united In order to stimulate the dynamic impetus of life-philosophy, some of the maxims of conduct are enumerated on the basis of the above mentioned vision

First step for Purification of Conduct-Relinquishment of Seven Addictions :

A practicant of Equanimity should as the preliminary

course of purity, abnegate the seven addictions : These addictions not only push the life in the abyss of down fall, but also produce a bad effect in the society and possibilities of decline gather a stable tendency. The following information is essential in respect of these seven addictions :-

(I) **Flesh Eating** : In the world of Equanimity each being should sponsor the faith in the protection of other being The key of life is to "protect others' life". Hence, the basic idea of eating flesh - runs contrary to the above principle. To kill a being for one self and eat flesh-will be a worship of non-equality. Secondly, from the view point of health also, the voice of Vegetarianism is scientifically supported by Western thinkers and accordingly eating of flesh has been proved to be unhealthy. This malignant food also breeds vices (deterioration). Hence, its abnegation should be indispensable.

(II) **Liquor drinks** Now a days a vigorous agitation is going all around in the country for prohibiting the sales of liquor and the Government also cannot sacrifice the greed of revenue on this account, but it acknowledges the evil of drink worth to be abandoned From this alone the bad effects of Liquor drink can be inferred. It will be no exaggeration if 'Liquor' be dubbed as the root of all evils, with the abandonment of Liquor drink should also be considered essential the abandonment of Ganja (Cannabis sativa), Bhang (Intoxicating hemp), Dhatura (Seeds of thorn apple) and today's L.S.P. pills, Cocaine, Brown sugar, Hasish etc. all such intoxicants will be found useful and important.

(iii) **Gambling** : Wherever there is a source of income by immoral means and without endeavour, it should be included in the category of gambling. From this point of view, the wagering contracts and blackmarket professions are also worth to be abandoned. Money earned without labour is misused in encouraging vicious habits

(iv) **Theft** : The explaination of theft is also to be comprehended very minutely. To usurp by overt or secret means the income earned by efforts of others' is also theft. This is also the form of to-day's economic exploitation. Evasion of taxes is also another form of theft Theft always throttles the truth, hence it is also worth to be abstained.

(v) **Hunting Games** : To take out the lives of other beings for personal amusement is repugnant to the spirit of protecting all beings.

(vi) **Debauchery** In order to maintain the salubriousness of sex, the institution of marriage system was brought in vogue The force of lewdness is very powerful and in order to regularise it and restrain it, the vow of satisfaction with own wife has been prescribed for a householder. If this voluptuousness be let loose blindly, it will give rise to a series of aggressions and offences limitlessly (account). Debauchery is an abominable offence for this reason also that such a wicked person ruins the chastity of two, or more than two families.

(vii) **Co-habitation : With a prostitute** : This addiction is fatal to the whole of the society, it degenerates

the chaste life of a woman, like the worms of a drain (sewer). Today the Government and the society has turned hostile to it and abolishing the profession of prostitution, still then the restraint by an individual shall be more helping in ending this evil.

Keeping in view the individual and social bad effects of these seven addictions, steps must be taken to go ahead in abandoning these quickly.

Observance of five Vows towards Evolution of Equanimity :

The order of abandonable and acceptable should continue simultaneously. If seven addicitons are abandonable, their connected right conduct is acceptable. Likewise now the five vows are enunciated, they are acceptable, and their reverse activities will be deemed abandonable. These five vows in a gross form have been enunciated worth observing for a householder and in a minute form for an ascetic.Hence, a disciplinarian of equanimity should continuously go ahead in their observance according to his capacity.

By the observance of these five vows, solid work can be achieved in the direction of evolving equanimity.

(1) **Non-Killing** — There are two phases of non-killing. Negative and affirmative Negative is that, Killing(hurting) may not be indulged What is killing? (hurting) To cause injuries (hurt) to any of the vital forces of living being is killing (hurting). Ten vital forces have been recognised of a living being. Faculty of hearing, faculty of seeing, faculty of smelling, faculty of tasting,faculty of touching mental vitality, vocal vita-

lity, physical vitality, respiration and duration of life. When an injury is caused to any sense organ, faculty of mind, speech, physical forces, respiration and life duration that act will be called killing (hurting) : How that molestation? If obstruction is put in one's suitable acceptables or an attack directed at his strength, he will feel distressed This is the negative aspect The affirmative aspect will be to make efforts to protect the ten vitalities of a living being, If these vitalities be afflicted by any body or own self, it should be removed as much as possible and according to one's capacity as also a habit be cultured to erect all the living beings on the ground level of equanimity and the corresponding social system be constituted. This shall be the gross form of non-killing.

Three main causes engulf a man for committing violence ·

(1) Some persons do violence with this reaction that the other one has already done violence to them

(2) Some persons do violence with this retribution that the other one is presently doing violence to them

(3) Some persons do violence with this anticipation that other one will do violence to them.

Violence produces revenge and allows it to continue. On the other hand non-violence generates the feeling of friendliness and compassion. The non-violent vision is the equanimous vision which dissolves the difference of friend and foe. Non-violence, accor-

ding to Lord Mahavira means non-killing or non-hurting of any being, it is also non-governing and non-enslaving of other beings. If one does not belive in non-violence, then he should be asked a question. "What is dear to you pleasure or pain?" On saying that pain is undear to him, he should be clearly told that as pain is undear to him likewise for all the beings in this world pain is undear to them which is a cause of great fear and discomfort. Therefore, to get pleasure one should impart pleasure to others by non-hurting, non-governing, non-enslaving and non-killing.

When pleasure is dear to all and pain is dear to none then non-violence increases equanimity and violence only disharmony. In the present day world the dominence of violence is an alarming situation for serious thinking to come out with the determination of stopping it In case, this is not done, then, the results are bound to be very fatal for whole of the humanity It is better to be aware today rather then tomorrow

The remedy for keeping the body free from spurious medicine is to stop its use and to start a genuine one, in the same way for promotion of non-violence, the first step is to stop all types of violence. But this would be only external form of non-violence while the internal form of it is very deep and subtle.

The subtle form of non-violence relates to the mind. No hurt should be offered mentally or speculatively to any one's mind. Where there is a difference of opinion it should be salubriously removed. This is

also essential. Not to cause hurt to the sense organs with a molestive intention, as also to remove affliction, depends on the proper distribution of the articles, enjoyable by these sense organs. In this way the comprehensive form of non-violence will be fully capable and influential in forming the equanimous life of the society or an individual.

(ii) Truth . What is true and what is false.-These are fully the subjects determined by the state of knowledge, contemplation as well as inner experience of the soul. Their gross forms become intelligible to all the beings those which are known through the medium of senses, perceived by eyes, are true and expressing contrary to it are false. This very principle when extended from an ordinary individual's mind to the minds of superior persons, then it will be said that the discoveries made by them of the unknown truths through their intuition, become worth following for the ordinary people, and on the basis of that discovery decision is taken of right or wrong (real or unreal) For instance, the speech of unattached (veetrag) is called true-for the reason that whatever reality was realized with an unbiased mind by those omniscients having attained the highest state of self evolution and being devoid of attachment and aversion. it became ideal. That works like a Beacon light in which one can go across the darkness of life.

Untruth or falsehood is born out of anger, greed and fear. One speaks lies knowingly while truth-

speaking is easy and natural because truth is the expression of what is seen, heard or experienced by someone. It needs a negative use of mind for speaking untruth. The cause for speaking untruth is selfishness or lust or some other desire. One lie creates the chain of lies and thus a man looses his equanimous vision. Untruthfulness is conceptually an ignorance and an ignorant person cannot be a man of balanced-vision So to be less selfish and sensuous is to be more truthful. If this process continues then a strong desire will emerge to be fully truthful. Therefore, truthfulness is the first step in the way of attaining equanimity.

It is well-known that background of any event is a fact and unless it is changed new occurrence could not take place. Likewise success in the way of attaining truth would be achieved only when we keep aside falsehood. Selfishness and narrow outlook are to be transformed in large heartedness which will allow truth-belongingness to foster and once it takes a start it will reach to its goal

A disciplinarian of equanimity internally approaches towards non-attachment while externally he behaves equally with all the beings with good-intention. In real perspective the persuit of equanimity is the pursuit of non-violence

It is the duty of a disciplinarian of equanimity to abandon all kinds of falsehoods, as also follow and contemplate truth. Whether it may be a terrestrial or transcendental matter - veracity should always

accompany his life. Truth will accompany steadfast only then when from its level, self-experience be developed on the strength of the excellence and purity of thoughts and conduct. Realisation of complete truth has been reckoned as the final goal of life. It can be possible only when the development of life has reached the climax (summit) of evolution. Hence uninterrupted conviction to truth leads a man to the par-excellence of Equanimity

(iii) **Non-stealing.**- In the worldly conditions of a man having developed from a solitary life to the incessantly interwoven social life of today, money, property or possession and relations of its own ownership have excercised an immeasurable influence. When man developed independence for his own survival from nature and started earning, then the influence of money also crepts in Whoever earned more as was also capable in its protection, he was also called more powerful in the society. Whoever did earn but could not evolve the strength for its protection, he still remained at the level of weaker section

The chapter of theft starts from the point when a powerful man began to take off a weakman's property If a thief is sufficiently strong, he becomes a decoit, if less powerful, he committs theft stealthily. In the present intricate economic circumstances, the ways of theft have also become complicated. In a factory a labourer produces work worth rupees ten a day and if he is paid only rupees four whereas legally that amount of four is shown to be five or

more than this. Excess amount of rupees five or more is a theft every day from every labour. This appropriation is not openly reckoned as theft and the thief does gain respect-this is a seperate matter. As such non-stealing means continuous relinquishment of all the forms of theft gross or subtle and continue to make vigrous the vow of non-stealing

Greed is the main cause in stealing which declines a man, by labour and moral means one cannot amass wealth but only pull on his livlihood. When desires engulf him than he becomes impatient in acquiring many more and more by leaving the way of labour and morality.

This tendency compels him to go to the world of black-marketing and smuggling. In the money-world the ways of earning are more complicated and dreadful. Black-money has superpassed white-money. Opportunities of stealing are available in plenty and temptation in people to make use of these opportunities, is increasing. By this method, the increased income of people inundate them in luxury, and mirth by relinquishing co-operation and sympathy.

A businessman is least interested in plain-way of business but is in search of that ill-method by which he would be a millionaire in a day. Such businessman attracted politicians who wanted to be powerful. Thus, inspite of policy and programme politics largely became money-dependent and the victory in elections remained no more indicator of popularity of the candidates but of money-more correctly of black-money.

The beaurocracy followed the same way by giving a free hand to anti-social elements for money-minting. People liked to earn by stealing and spending. Under these circumstances, those who are laborious and morality-abiders they remain hungry and uncomfortable If equality and equanimity are to spread in the society, then, these hard-rocks of money-dominence are to be exploded.

In the present money-orient age the vow of non-stealing carries big importance Whether it may be a theft from a labourer or Evasion of Government taxes, all the thefts should be more or less deemed abominable. The effect of non-stealing vow should be that all people in the world should earn lawfully and whatever they earn, it should be the product of their pure endeavours (labour) This labour should also be beneficial to the society. Labour-earned livelihood of an individual will spread morality, purity and equanimity in the life of an individual as also in the society.

(iv) **Celibacy** If deeply pondered, all the problems of the world can be summarised in two problems. They are (1) Bread (food) problem and (2) Sex-problem, Sex means lewdness. In every living being, ordinarily in addition to food, sleep, fear, the tendency to cohabit has been recognised as the eternal propensity born of Karma Nature The world order is sustained by this cohabitation also Lewdness is the cause of procreation and lust and by procreation runs the order of world

The force of lewdness is very powerful and in this benightness even big sages tumble several times, and get shattered to pieces. Hence, efforts have been continuously persevered to regularize and restrain it Having controlled this lewdness, the passion-free personages have established excellent ideals in this respect. In the worldly life a limit has been placed on this cohabitation, while in an ascetic life it has been ordained to drive out of mind even a desire for this vice.

The objective behind the institution of marriage and family system in the worldly life, was to restrain this lust of lewdness. Unbridled sex has been recognised as disastrous to society. In as much proportion insanity of lewdness is restrained to that proportion the behavioural sobriety in an Individual will protrude. Legal code in this respect also indicates the same object. For the restraint and sublimation of this sex-lust the voluntary experiments can be more successful than coercive or imposed ones. The voluntary experiments is obsrvance of celebacy. By his optional will-power one should gradually restrain and extinguish all the three forms of this libidinous tendency-mental, verbal and physical This will be an adoration of celibacy. The effluance of celibacy shall be of a great help in the discipline of equanimity. This has also a comprehensive dreaming but it has not been explained here.

(v) **Non-possessiveness**-Material means and the feeling ofmeum dwelling in it,has been nomenclatured

as possessiveness. In it also,the prominent is meum or infatuation. Possessiveness begets attachment in property and as much deep attachment in life to that extent awakenness vanishes away. This possessiveness is the beguiler of souls, consciousness and still more ruinous is unlimited lust of acquiring more and more property. This lust is the mother of non-alikeness(incongruities) When the greed of a man enhances, he having cast aside all moral scruples, desires by every hook and crook to earn and accumulate wealth-having bid good bye to all discretion benign intention and moral-ideas, commences the excursions of incongruity. He denounces a real brother to be his brother. For a possession-prone man greed usurps all the positions of brother, father, mother, religion or the God

In this money-dominated world, the human-sensitivity has been minimised to its extreme level It is also clear that many persons do not actually possess things in comparison to some who possess a lot. But, the mentality to possess more and more in all-pervading among all the individuals This mentality in turn, creates disharmony and social-agressiveness. Thus all sections of the society are under the grip of this possessiveness

But,the end of this tendency is not far off. For there is always a reversion when a situation touches its extreme. Under the present surrounding of de-humanisation, selfishness, insecurity, non-coopration and and unfriendliness the efforts are to be expediated for bringing in the equanimity

The biggest enemy of Equanimity is the possessiveness, hence the vow of non-possessiveness should be studied in its implied sense and in practical uses non-only the relinquishment of property should be given importance but the relinquishment of greed imbibed in it.The greed of wealth has created havoc in today's inconsistent world and has trampled down Humanity. In its existence the hope of equanimous organisation will be mere a day dream (hoplessness). In addition to wealth and property, authority, rank, reputation etc are also included in the definition.

Let there be equitable arrangement of possession, it may also be utilized for the maintenance of worldly life, but no sooner meum or attachment towards it continues to be diminutioning then it will also not remain ruinous-It will simply be the means of salubrious maintenance of life

An ascetic also needs food, but he has no attachment to this. He accepts it indifferently In the same way when possession exists to maintain life, and life is not ruined to attain possession, then only shall dawn the day of equanimous life This is the implied meaning underlying the vow of non-possessiveness.

As much progress is made in life in the observance of these five vows according to one's capacity and his development, it is certain that much social effect will spread by that individual observance and with both types of effects having combined, will contribute to create whole-some atmosphere for the evolution of Equanimity.

Authenticity According to the Elegance of the Sphere and the Dignity of the Post :

With a mental point of view this also should be assumed to be an evil effect of this money-oriented age that today's man is getting more and more deceitful and hypocritic. If one desires to be reliable in life but on many occasions the circumstances do not allow him to be reliable. The present arrangement of the State or Society has also encouraged to a great extent this hypocritic attitude. The whole social atmosphere has taken such a form that one exposes what he is not. Such a pretender continues to achieve successess one after other secures highest honour and post in the Government and society On the contrary, one who desires to conduct alike internally and externally, has to meet obstacles at every step. Leave aside his upgradation, it becomes difficult for him to pull on even a simple life This is the evil effect of the anomalies of the individual and society

It is the predicament that people even scenting one's hypocrisy continue to offer him honour because he is continuing to be successful The direct psychological effect on the minds of the people is to adopt fraud and hypocrisy. The position of the higher has commenced to pervade all round in such a way that it is difficult to witness reliability even with much efforts Deceit, chicanery, guile and hypocrisy have become the aphorisms (pass-words) of today's practicality Take a simple example about this A certain person asked for a loan of ten rupees currency note from a gentleman. The said note lies in his pocket but due to the non-credit of the debtor he (creditor) does not wish to lend In that case he ought to have made him conscious

of his conduct by flatly denying But he is goaded by etiquette as to why he should unnecessarily offend any body - for this reason he suddenly replies, sorry he has no money at this time. Serpent rescued, rod saved-such practicality is displayed.

It is today's necessity that authenticity (reliability) be vitally established on all the walks of life and that is the main responsibility of the higher group. As much one works in a higher sphere and reaches a higher post; that much he is responsible for reliability-for this reason stress has been laid to create more reliability in consonence to the gravity of the circle and dignity of the post. When the effluence of reliability oozes out from those higher groups, then it will spread among all the sections of the society. These sections may be of highly posted persons or of highly placed religious persons.

Where there is heterodoxy, duplicity or hypocrisy, there is no question of the homogeneity of mind, speech and act, then from that behaviour shall emanate dreadful incongruity. If equanimity is to be inducted, duplicity shall have to be obliterated and more the responsibility, more should be the authenticity. This heterodoxy strikes at the very root of equanimity, whether that equanimity pertains to worldly sphere or spiritual one. Existence of heterodoxy in the spiritual field is itself fatal, whereas the actual position is that staggering sanctimony is taken recourse to even in the name of religion or sects. This is a complex and inconsistent position.

Every thought, word and deed of an accomplisher of Equanimity should sprout forth from the ground level of

reliableness and training should remain authoritative for every moment. It should be assumed as a heinous offence to think of heterodoxy or duplicity in any form. So long as unreliableness lingers in life right knowledge cannot usher in, right contemplation cannot be conducted-in that case the formation of correct conduct is also not possible. It should not be forgotten that the biggest transformation has to be effected in today's un-authentic life.

Guileless Observance of Limits, Regulations and Abstinence :

On the elimination of fraud, reliableness ushers in and in and on its emergence a resolve awakens for the creation of a salutary and organised system of life This adjustment is called observance of limits, regulations and abstinence limits (restrictions) are those which for the purpose of proper maintenance of the mutual relations of an individual and society, have moulded into the form of tradition A scrutinous intellect is required to examine the traditions also Many a times due to ignorance wrong traditions also take shape, or having lost their significance due to lapse of time, take a conventional form Hence only those traditions should be acknowledged in the form of restrictions (limits) which are continuing to thrive an equanimous life or even today they possess that potentiality. In the observance of those restrictions (limits) also there should be no blind following

Social rules and regulations are those which are made for the discipline of an individual or any organization, and are being accepted by the concerned Not only those rules or regulations which have been reduced to writing

but also those which are ideal. The progress of development is not always similar, hence rules also do not remain static for ever. Changes take place in them according to time and according to development, but their objective always remains the same so that by observance of those rules, discipline may continue in the relations of an individual and society and in an individual's life, the vision also be equanimous.

In the modern constitutional field, it is asserted with dignity that in democracy it is not the individual who rules, but it is the Law that reigns. Even the highest or lowest person is deemed equal in the eye of law. Call it law or regulation, its root lies in the will of majority or in other words say these regulations are evolved on the basis of the acknowledged will of all concerned which can be perceived in the shape of a special strength. Then the individual does not remain supreme-law or regulation gains supremacy and by their force man's life is controlled and kept balanced. For this reason rules (regulations) gain more importance and a collective life controlled by the systematic rules is called a regular life

Field of Equanimity is not confined to rules or regulations only. Rules may be formed and if they are not abided with, punishments may be awarded, but it is less possible to convert the heart of the individual. It is easy to punish a man for his offences, but it is not so easy to effect a change in his sentiments to convert his heart. For this, abstinence is required. If before a violator of law, one relinquishes the thing he is lawfully entitled and inclines to adopt ascetism (prepares to become a monk) he can transform

even the heart of that violator of law. Renunciation and asceticism are innate with such divine potency that it raises a man from the status of humanity and leads him near to divinity.

Guileless mentality is first essential for the observance of restrictions (limit). rules and abstinence. In such a situation two defects will automatically recede viz. Breach of trust and Suicide. So long as fraud is not forsaken a person for his paltry ends commits breach of trust with anybody His mind, speech and acts revolve like the wheels of a carriage. Such person can also reach a stage of suicide. By his tendency of fraud, jugglery, duplicity and sanctimony, he not only ruins the the dignity of his soul but also being engulfed in the whirlpool of revenge or self reproach, he some times prepares even to commit suicide. With this view it is essential to be of quileless character (intent) for the purpose of accomplishing equanimity.

Honest Contemplation towards all round responsibilities and carrying them with best possible capacity .

While living in a society a man carries several types of responsibilities which are also multifold. Hence an honest discussion be undertaken regarding these multifacial responsibilties in the place according to opportunity, capacity, and modes and they should be given effect to with the prefix 'according' (suitable) then an individual will be able to carry out his duties properly towards himself, from family to whole living society and be able to diffuse everywhere the stable sentiment of Equanimity.

Deviation from any duty means you have planted there the seed ef incongruity. Evil speedily takes root and spreads, so also incongruity once having flourished, it extends quickly. Hence, we should always be cautious that no where in the grand journey of Equanimity, neglect of duty may creep in.

While there shall be no delusion of possessiveness and camouflage of deception also vanishes, then this heart-layer will be overflowing with the feeling of sacrifice (self dedication) and by renouncing egoism he takes a gigantic (omniscient) status, i. e., on reaching the hignest stage the man will cognise the whole universe as his own, the difference for mine and thine will completely terminate. In that mental state, an honest adherence to one's responsibilities shall become an act of faith and the society will reach such a magnificent stage that from it will flow no other stream except the peaceful effluence of equanimous behaviour.

One for all and all for One

Then in the life of an individual and society such a development of the philosophy of equanimous life will be perceptible that a strong background of the powerful co-operation of Equanimity will constructed, even higher then the principle of 'live and let live'-and that will be- 'One for all and all for one'. This means that last drops of the poison of incongruities will also get vanished and the whole society will be bound by the thread of co-operatien and unity for the purpose of individul and moral upliftment.

One for all and all for one is the expression of universal feeling. When every individual considers himself different from the other one, then, they can not become helping

to each other. When individuality is merged in the society then a strong desire to do something for others emerges. This feelng produces co-operatien, collectiveness and unitedness. These are symbols of sociality. The more depth of sociality the more is the commitment of an individual for it. In order to form an equanimous society the maxim of one for all and all for one is the only highway.

Co-opsratton is the central point of conduct since man started living in a group. One cannot produce all the resources necessary for pulling on life. All persons, therefore, are mutually dependent. This is the root of co-operation and if it is being carried and developed further even unwillingly, it can place a higher form of equanimity in the society.

When there is an atmosphere of mutual assistance and sympathy, then the phenomenon of the equanimous development does not adopt the form of one added to one viz., two but it moulds into the figure eleven(11) one linked to one. Then being assured of the social potentiality, the strides of all rapidly advance in the direction of achieving harmony (Equanimity).

Personal Conviction to The Principle of Entire Universe as One Family :

It will be deemed to be the ultimate evolution of the Philosophy of equanimity and practice that the personality of a man may expand to the periphery of the whole universe. Generally you overlook (forget) discrimination in your family, keep yourself aware about your duties and wish to serve every family member suitably. The reason for this belongingness to family is your identity with that

unit. This identity is blood relational. But if this akinness (friendship) be linked to the philosophy of Equanimity then its domain can be extended to the whole universe or all the living kingdom A sentimental force ie greater than blood-relationship.

The notion of universal brotherhood enshrined in the Indian culture can be given a concrete shape only by treading on the path of equanimity. We may assume the whole universe as a big family, and colour it with our affectionate (friendship, akinness), how can it be then not possible to give a practical shape to the above noble ideal? In a human life, no summit of amelioration (Evolution) be considered as unsurmountable. If that summit is not reached,–it can be a weakness of life, but whenever drenched with the dynamic impetus of life's philosophy, a move is made on the path of Equanimity that summit shall decidedly remain achieved.

The same truth has been linked to the goal of achieving multifaced Equanimity. Urgency is to mould the life in the right direction according to the objective and steps may be taken ahead with knowledge and conviction of conduct.

CHAPTER-VI

ON THE PATH OF BLISS OF SELF-REALISATION

After immersing a man in the triple current of knowledge, perception and conduct, the third ladder of Equanimity-self realisation will lead him on the path of beatitude. Every worldly living being aspires to be happy. Every one at all the times wants to live pleasently, he also wishes that he may never face troubles, Even a wish of joy infuses merriment in a man's mind, then imagine how much hilarious and self engrossed shall be the experience of his pleasantry ?

But it is a regrettable position tha' in a very few persons is perceptible the mental inclination to scrutinize and test the reality of this happiness and know the mystery under lying there. Due to this very reason, a majority of people even aspiring for eternal beatitude are enticed away by transitory pleasures, and loiter in the lanes of adversities. It is not the thing that only the ignorant people ramble in these lanes. Even immensely learned and energetic workers go astray, who disdain self-realisation who in spite of having done everything, fail to realise 'I' in their own soul.

What is this Realization of 'I' ?

Whoever has raised the voice of-'I' alone am Brahma. I alone am Universe and I alone am everything, this voice was not of egoism, it was the voice of realization (exper-

ience). When delusion, ignorance and declination, dominate in one's life, then his 'I' becomes so insignificant that neither he awakes nor can he even do the function of awakening. Contrary to this when 'I' awakes, it becomes so gigantic that the whole Brahma or whole universe penetrates into it, i. e , this 'I' disintegrates itself, gets intermixed and united in all. He identifies himself with all and this is the highest stage of 'I', as also this alone is the final Evolution of an Equanimous life.

'I' of the worldly being lies so dormant that it is not less than a Herculean task to trace, awaken and activate it. Realization of this 'I' is also the realisation of Truth-realisation of the Supreme Soul. Every being addresses himself as 'I'. but he remains oblivious of its reality by planting it in wrong and false places, This is why he can-not easily explore his real 'I'. Being undulated by the anomaly born of circmstances, he is so much affected by the external surrounding that he does not have the instinct even to introspect and in absence of introspection, how can he perceive self (I) and realise it'.

First Know Self :

For the purpose of going ahead in the direction of experiencing 'I', first of all it is indispensable to know the element of spirit. What is the difference between a human body which we call alive and the other instantaneously dead? Before one second a body which was alive, whose all senses and limbs were functioning and in whom the current of thoughts was overflowing, that one expired after one second either due to the cessation of heart beats or same other cause. Consciousness, instinct and activity all

stopped. What is this? What is this death and on its basis let us contemplate what is life?

The activating force which moves a human body or any other body has been called as soul (spirit). As long as this consciousness exists, the body is called alive and as long as it is alive, there is life and the end of life is called death Here the question arises whether in the form of death only the body perishes, or his consciousness also annihilates. If annihilation of soul also be assumed with the destruction of the body, whence then the souls in the new and novel bodies come into existence?

Soul is an Immortal (Imperishable) Element :

Hence, Soul is an immortal element. Only the body perishes in the form of death. Soul again according to its actions is embodied in a new body, or on emancipaiion from Karmas, it attains salvation . Parallel to the analogy of changes of clothes, the soul changes bodies, then the question arises– what is this body and why this soul is confied to body?

This visible universe rests on the combination of two elements, one animate and other is unanimate.

Consciousness, spirit, soul are the synonymous of alive element This soul (alive) element exists in the world due to the reason that being bonded with non-alive (element), whatever action it performs it has also to reap its fruits and the getting of new bodies is its fruit. Soul is alive, is conscious while body is non-alive (inanimate, non-conscious). Non–alive element is non-active but when alive element (consciousness) is bonded with it, it becomes activated. This is the mystery of life and death. This immor-

tal element again and again dies with the body and regains life again and again with the new bodies. All the multitudes of worldly activities and even the order of the universe function on this very cycle of life and death

Bondage of Soul With Karma (Forces) :

When this soul incarnates in human body or in any other body, it advents in the form of a new life on the world-stage. Whatever actions are performed in this life, suitable karmas also get bonded with it (life), those karmas have been reckoned to be 'pudgals' (non animate particles). Though the karmas are lifeless, yet on being united with soul they become activated in the same way as do the grains of sands get attracted to stick to a body smeared with oil sleeping on it (sands) If in life pious thoughts are contemplated and virtuous deeds done, auspicious karmas will be bonded, if evil thoughts harboured or wicked acts performed, bondage with in-auspicious karmas will be the result. These karmas take the shape of shackles for the (mundane) soul which do not shatter off even if the soul leaves the body.

In this life or in future life, a man has to reap the fruit of the auspicious or inauspicious karmas whatsoever. As a result of pious (acts) karmas, auspicious life in future and favourable circumstances befall, whereas inauspicious life or bad circumstances met with as a result of evil acts. This is the keystone of karma philosophy which teaches us to perform auspicious deeds in life, to choose benign thoughts and tendencies. After recognising this 'I', efforts be directed to get it emancipated from Karma-Shackles.

Awakening of Self Realisation :

By the analysis of animate and inanimate elements it becomes explicit that though this 'I' is dwelling in this body, yet it is unaffected of it and is superior to it, because if this 'I' does not retain the body is lifeless. Hence, the fulcrum of the body's support is 'I'. It is soul. With this point of view, soul is the driver of this body-engine.

The secret of awakening the self-realisation, lies in comprehending the position whether an Engine should motivate the driver or the drive should motivate the engine. Whether the soul should command the body or it should yield to body's mandate. The struggle of this command is due to the fact that the soul and matter even having united do not leave their individual nature.The soul's nature is knowledge and Potency (strength), its existence is devoid of decay or death, (immortal) while. matter lacks knowledge, is lifeless (inanimate) and is also perishable In this way both possess oposite nature, due to which one drags the other in its own direction Again there is an intense quarrel of discipline with the soul. When the faculty of soul's knowledge is dorment energisation does not activate as a result of which its self realisation also remains languid. In that case the steering of the engine gets out of its (soul's) control. That state may be typified by saying that conscious (soul) has yielded to the mandates of unconscious (matter) : soul's control be then acknowledged when the steering of the Engine lies in driver's hands and retained there.

Listen to the voice of the soul :

The soul of any living being is never totally devoid of understanding and sensitivity. There can be difference

in the suppressed state of sensation but it never gets totally destroyed because the fundamental nature of soul is sapient-is conscious. If on a mirror a huge quantity of dirt deposits, it may be difficult even to perceive a reflection in it, yet it has not lost totally the property of reflecting. In as much quantity and manner its dirt is removed, to that extent its property to reflect will go on protruding and when completely cleaned,at once the pure reflection would be visible.

The dirt of karmas also lies with the soul, which is the cause of suppressing its knowing and conscious faculty, as also it keeps it oblivious of its 'I'. As much attempt is made to cleanse it by benign thoughts and virtuous conduct, that much genuine nature of the soul emerges, as much purity it acquires, that much potentiality augments, as much powerful it becomes, that much consciousness awakes-its sentient faculty gets well organised And if the driver is skilled, he holds firmly the steering, and the car moves in the same direction in which the driver desires to propel it

This stage is achieved by hearkening the voice of the soul. How does the soul's voice arise ? Even the most suppressed soul speaks-this is a fact and as soon as the voice is listened and act performed accordingly the soul also takes a new turn towards evolution. Take an instance of your own experience. You went to see a man, he was counting money at that time. Bundles of currency notes were lying open. In order to entertain you, he went inside leaving the currency notes to fetch light repast for you. At that time what kind of struggle between soul and

matter will take place within yourself ? Matter (inanimate) suggests : pick up stealthily as many notes as may not be detected and put into the pocket. Then and there the voice of the soul emerges, No, do not venture this; this is an offence. Those who are deeply slumbering in life, they suppress the soul's voice and sweep off the notes into the pocket. Those who have slight awakening, in them this conflict takes a little sustenance but in the end they perhaps also surrender, but those who possess strong awakening they defeat the matter in this dual (abstain from theft).

The voice of the soul emerges in all the living beings but its response and development depends on its listening to and acting accordingly

Real meaning of Soul's Evolution :

So long as the driver is in a swoon of drink and the car continues to move in its own manner, it will do aimless and for this the driver not the car,shall be held responsible for the consequences So long as the soul is under stupefaction, it remains indulged in the lust of physical and material pleasures and thereby continues to keep it incapacitated and deviates further from the true development. Hence, the true meaning of soul's development will be that soul should get its voice given effect to by the body and body will be able to do that alone which the soul commands, then in the hands of the cautious driver both the driver and the car will remain safe,

When shall it so happen ? When the soul shall be eager (prone) to achieve its genuine nature. As much emancipated it becomes from the shackles of Karmas, that much it shall rise upwards because it will get lighter. Evolution

signifies uprise, and when the soul getting lighter and lighter rises higher and higher, it will also be able to reach the consummation point of Evolution. The purpose of placing the order of realisation of soul on the third ladder is to make self-realisation more powerful by which self-discipline also becomes stronger.

If there is the reign of consciousness, then decidedly progress will take the direction of light, darkness of matter will not be able to envelop it. While living in the world and attending to the physical functions, the soul will make use of the inanimate matter,but it (soul) will have no expectation about it. Its objective will remain the evolution of consciousness and achievement of Equanimity.

Contemplation-Consideration and Self-Experience :

After the soul's realisation having become vigilant and explicit, the mental inclination towards contemplation and consideration (reflection) shall become deeper and introspective. As much profoundity enhances, that much dignified shall be the accomplishment. Self-experience on being edged upon the stone of contemplation and reflection, will become sharper and more equanimous In the case of pellucid self-experience, the chances of a fall diminish altogether. When the inner conscience becomes the touch-stone of every thought and action, then the test of purity continues every moment, and how can there be any danger of all in such an awakened condition ?

It is, therefore, the cause of laying more emphasis on the mental tendency of contemplation and reflection that the human life may get self-support on this path of equanimity. His self experience will at once give signal on his

getting astray in the way, as also the mental trends of contemplation and reflection will again grope out the right path.

A contemplator adequately elevates his own life and also engenders such an illumination for the world that in its radiance not only that generation but many future generations continue to adopt the message of Evolution as ideal. From the point of view of equipoised life the vivified system of contemplation and reflection should get more emphasis

The Triple Currents of Right Accomplishment

A proverb saying is that those who explored, they achieved but the achievement is possible only when a deep dive is attempted in dense waters One who dives deep in the sea, gets valuable pearls Likewise the deeper one dives into the depths of contemplation, reflection and self-experience, the more and more valuable pearls of right accomplishment he achieves In this way in the desert of life not only one but triple effluences of right discipline flow with such a velocity that the life-crop blooms forth profusely.

This triple current of this right discipline is-triple flow of knowledge, perception and conduct, of which impurity of right faith, leads the soul's nature towards purification; After the flowing of the triple current of know-ledge, perception and conduct, realisation of soul continues to be more and more vivid. Then a tendency turns from outside to inside and it becomes restless to ooze out all the inner liquidity of knowledge and emotion (Libe-

rality). In this state of life, the dedication for the service of the universe emerges.

All beings are soul's Kith and Kin

In the elevated stage of the above inner nature all the living beings of the universe appear to be its kith and kin. His cognation (akinness) circumambulates the entire universe – it is with this angle of vision that affection of cordiality and co-operation oozing out from his inner self. spreads in all and in all regions. In that case the Equanimity (akinness) of soul established with all the beings motivated him to forget his own pleasures or pain, and makes him to feel pleasures and pains of others as of his own. This is the significance of being identical with all things As my soul is so also other's soul. Beyond this equanimous vision, such further awakening kindles in this self-realised soul that in a way he immerses his own soul in others' souls. i.e.. his life in all respects becomes philanthropic

The basic feeling of self-realisation should be that he continously goes on shattering the narrow circles of his self-interest. As much one cares for his own interests, that much un-evenness he embraces. Only that man can be philanthropic who has bid good bye to his self-interest. For him public good becomes primary and prominent. In absence of continued efforts for public good, the dignity of oneness with all other souls will also be not feasible for practice.

In the Dimension of Self Realisation :

If Equanimity ushers in an individual's life, it will also manifest in the social life–the best fulfilment of this obje-

ctive can be possible only by continuously proceeding in the direction of self-realisation. The progress made in the awakened condition of self experience and intuition, will also influence both the individual and society Self realised person in a way will be the leader for transforming society, whom common men will follow with confidence. A practicant of Equanimity in order to achieve perfection in the field of self-realisation, shall have to perform regularly some of the contemplative exercises which are like these:-

1. Self Contemplation for a space of 24 Minutes (Ghari) before Sunrise end Self review in the Evening :

Lord Mahavira had pronounced this immortal gospel "O Gautam : be not negligent for a single Samaya" (moment), Samaya has been reckoned as the minutest unit of time smaller than a minute or second, Samaya is invaluable, time lost never returns. Hence, a self-realised should deem his essential duty to utilize his time in the welfare of the masses

For this reason by way of exercise, he should in the morning before the day dawns, contemplate for at least 24 minutes (a ghari) as to what routine he would fix for the day, which should be consistent with his aim of Equanimity This time also should be set for contemplation and reflection of serious (deep) matters This self contemplation will continue to make his self-experience more intense.

Likewise in the evening also, it is essential to set apart some time for introspection for improper acts done, and what proper acts were neglected. A reckoning of this must be made for future alertness This daily routine will never allow any slackening in the progress of the self

realiser. If the exercise is not kept regular, it is possible that sloth may creep in due to negligence because the strongest foe dwelling in the body is negligence (carelessness)

For a self-realiser this routine should be deemed indispensable in every morning and evening.

2. Fixation of Regular Time for Right Accomplishments and The Duties thereof :

The inner effluence of Equanimous discipline will continue to flow every time, but in order to nourish this current, it is necessary to fix regular time for the right accomplishment so that the external life of an Equanimous practicant may be engaged in the propagation of Equanimity and by his effectiveness there may form a deep willingness of Equanimity in all the spheres.

In the field of right accomplishment, some particular activities may be taken in hand which can be completed according to capacity and development, for these activities more and more or full time be allotted, it is appreciable, but first for the sake of practice, if some fixed time is set apart then by this the field of dedicated services will continue expanding

In the various groups of external activities related to right accomplishment, it should be borne in mind that at time more and more sinful tendencies should be restricted as far as possible, and equanimous activities be practiced. On the basis of self-contemplation, new peaceful avenues should be explored for the establishment of political, economical and various other kinds of homogene-

ousness in the society. Such a system be evolved which would be capable for generating ideological and constructive alikeness in the vast social field. Such homogeneity founded on free contemplation will make the social atmosphere durable and firmly established.

3- Continuous Studies of Good Literature and Creation of Genuineness :

Our own contemplation shall not be complete, until we do not understand the way of thinking of other enlightened persons of past or present, and test them on the touchstone of our own contemplation, and weigh the utility. Truth unfolds on each and every discourse,thisis a correct saying. New thoughts protend forth at every discussion and by them new and novel truths come into light. It is not known from which unknown genuine intellect may sprout forth the Era-guiding ideas. Every soul is sapient. Who can foretell which soul can after diving deep into contemplative effluence grope out with new pearls ? In addition to this, the thought - pearls discovered by the past eminent personages are also available to us, in the shape of scriptures or aphorisms.

Hence, a self realizer should cultivate the habit of daily studies and that study be of this right literature.In the awakened condition of self experience this scriptural study shall be the progenator of new and novel contemplations, reflection and as their out-come the new primordiality. After cognising all the lines of thinking (view), when they are coagulated (curdled) and assimilated inside ourself, then as a result of their right cream our primordial (genuine) views emerge out. In the regular habit of contemplation

and reflection coupled with self–experience and scriptural studies. is created the genuiness, by the dint of which a self realizer can gather the potentiality of providing Era–changing deliberations to the whole world.

I Ought not Molest Any body. "I Give Comfort to All"

The essence of self-realization should wake in the mind of an individual in such a form that it becomes his firm resolve. "I ought not cause pain to any body and give happiness to all", when such a mental determination of his begins to translate into his actions, he will then activate both the aspects of 'Non-Violence'. In not molesting any body, he will shrink his self–interests and in no circumstances he will allow them to go out of that embit where they may harm in any way the vitalities of any other living being.

The sentiment of giving comfort to all will motivate him in the direction of widening his field of philanthropy providing it the strong foothold of Equanimity. By this attitude he will out stretch his soul coupled with the highest evolution of dedicated spirit to the boundary of the universe

Minimise your self interests and maximise cordiality. This should be not only a slogan of the self-realiser but also the motto of his conduct No religion is higher than non-violence The killing of any other being is the self-killing and love for other is the self-love. This empathy emerges in those moments when it is thought that all beings are like me and as I do not like pain so other beings also do not like it. Therefore, one who does not do violence nor make

other to do violence, nor support it, is a true balanced person and also a real Shraman.

A blood-stained cloth cannot be cleaned by blood though washed several times. Likewise violence cannot be stopped by violence. It can be stopped only by non-violence, co-operation and compassion One who inflicts vio lence, to others may not do harm to them but he, at least, harms himself. Therefore, the negative aspect of non-violence is not to molest any one and the positive aspect is to give comfort to all. This principle is the basis of equanimous-yoga. An equanimous heart is tender because it cannot overlook the suffering of others One who does not have empathy with a crying-heart is no more a compassionate person about whom it is supposed that such a person will even sacrifice his own self for others

Till the Final Stage of Self Rendition :

The final stage of self realisation is self rendition. For the creation of quiescent (Equanimous) state-more dignified then relinquishment, services, and equanimous Vision to become self-oblivious and even efface one's identity for the achievement of the goal–is the greatest austerity. On reaching this final stage of self–evolution through this medium of Severe austerity, competence of realising Supreme Being engenders.

It is the ideal of spiritual equality that no soul could get distinction without its own efforts nor by the efforts of others. It means that Supreme Soul is not a separate entity-the soul itself becomes supreme on the basis of its efforts. It is useless to imagine a Supreme Soul who was supreme from indefinite time and was the propeller of the universe.

It is the soul who by hard spiritual, disciplined life and vanishing the bondage of Karmas, becomes the Supreme Soul

All souls are equal. The difference among souls is of Karmas and their intensity. The supreme stage is attainable by soul provided it shakes off the bondage of Karmas. A practicant of equanimity when realises true nature of his soul and merges its identity, then, his soul becomes the Supreme Soul.

The final oblation of the journey from self-realisation to Supreme realisation depends on the contemplation and mode of performance. Ideal contemplation can make up the path of years or eras in a few hours and in consonance to it, when the force of asceticism and conduct is exerted this whole journey can also be finished in a short time. Contrary to this, if awakening is lacking, self-realisation becomes difficult and even after self-realization if the pace of progress and contemplation is languid or slow, then the objective to achieve Supreme Realisation can also take a longer time or even be in-accessible. The success of equanimous discipline depends upon capacity of the accomplisher. Now it depends upon the accomplisher how dexterously he can use his scissors in the curtailment of distances and time.

A Pilgrim of the Path of Bliss :

What is real happiness ? How much its durability ? What kind of hilarity does it's intensity possess ? How much comfortable is its experience ? The correct answers of all these queries can be given only by a successful way-fare of the beatificial path of self-realisation.

Two effluences are perceptible relating to happiness : One is that evidently known by the wordly folk, viz, pleasure, is experienced in dainty dishes, wholesome drinks and keeping the body in a comfortable condition. But, really speaking this is not happiness because it is transient and all these result in misery. This can be called only a shadow (fantasm) of hapiness which altogether turns out to be false If there be joy in pleasant eats; go on eating and eating, whether its result will be pleasant or gloomy ? How can then it be argued that pleasure is experienced in eating dainty things ?

And there is another effluence of happiness, which oozes from inside and it ordinarily experienced by all beings, but only the self realisers do determine to thrive that experience You have conveyed a groaning, helpless patient to Hospital, this was not a big deed, still you feel in yourself some joy by this good turn. This happiness is of such a nature that it never deteriorates nor perishes, and in as much proportion will these virtuous deeds be continued to be accomplished to that proportion the internal happiness will also get augmented. This also can be called real happiness. For a philanthropic self-realiser such gratification (glee) becomes his permanent dignity(nature)where as at the final stage of self oblivion, this glee takes the form of Supreme Bliss (Beatitude).

One who is a self-realiser, is also an equanimous beholder and such a path of Bliss opens for that wayfare who continuously trends on the path of Equanimity.

—□—

CHAPTER-VIII

TILL THE GOAL OF SUPREME REALISATION REPLETE WITH EQUANIMITY

'Soul is Supreme Soul' when the soul reaches its consumated goal of Equanimity, it takes the form of Supreme Divinity. To become super being from human being and soul to super soul is the motivating principle of energenetic actions. No evolution, neither any final stage of evolution is beyond the reach of this soul. As a matter of fact there is no word like impossible in the dictionary of a human being

For this reason a tendency of right perseverance possesses immense importance in a man's life.For a coward man every-thing is impossible, but for a valiant nothing is unachievable. The objective of soul to Supreme Soul manifests as a frution of this right venture replete with equanimity. As much a man lies sunk in the pit of downfall, to that extent all the aspects of his life take the shape of unevenness. More and more deteriorations creep into him due to this incongruity. and more the vices, more his imbecility, and where there is imbecility there shall decidedly remain timidity-how can the existence of Valour be available there?

How can this Timidness be Removed :

Your external experiences have concocted a Proverb

'A thief possesses a guilty heart' (his paces are infirm) who is a thief? One who is not the owner of a thing, but he desires to take it away stealthily, it is called stealing, and one who commits such theft is called a thief After comprehending this habit, you should cast a glance on every act of life and verify whether your life is not continuing on these lines.

Where there is a habit of stealing, decidedly there will be found timidity. As incongruity enhances so does timidness. On the enhancement of timidness, it is difficult for valiance to upsurge in any form. Venture and prowess do go together – if the determination is firm then deeds will also be confirm Venture and prowess will beget on effacing incongruities and observing equanimity. In the internal and external life wheresoever there is unevenness, there you shall have to continue to strike blows. To the extent these blows continue, that much courage and prowess will augment because timidity will go on disappearing

These blows struck on incongruity will first of all make an attack on the habit of stealing, The internal voice at once intimates a person as to where and how much he is entitled to his dues, and what he does not own If one moves under the direction of the inner voice–there is no possibility to slip or commit an error. The voice of spiritual glee is the provision oj Equanimity and as much one hankers after bodily pleasures, that much he loiters in the darkness of incongruities. When one is enamoured to move towards evenness then the timidness pervading in life will also begin to vanish.

Where The Paces Are Infirm And Why ?

The first duty of a progress-minded man should be that at every step he keeps alive the discretion of right or wrong, and its good or evil consequences. Whatever he contemplates, speaks and acts-what effect will this create in his own life, his companions, lives as also collectively in social life-he should keep cautious in observing and feeling it.

The order of present life should be examined where are the steps infirm and why ? For this we should adopt two heads-individual life and social life, again we should divide each under sub heads, external life and internal one. All these four aspects are interdependent. From the internal life of a man his external life is influenced and this in turh affects the social life. Again in the manner the external life of a society moulds collectively similar to it evolves its internal life that is culture and civilization of any society thus formulates. This very civilization and culture again continues to influence for a long time the external and internal life of an individual. Individual is an unit of a group while the society is the sum total of these units.

Therefore, wherever and on whatever side are the steps infirm-its effect is more or less produced in all aspects and this order of time continues. If in a society the system to control the voluntary aspirations is not strenuous enough, then the ambitions of a man will be ordinarily uncontrolled, he will then be self oblivious and incline towards beastliness. Together with this if an individual is not accustomed to move after harmonising his and his collea-

gues interests, then the civilization and culture formed out of his activities, will neither be of public benefit nor ideal from any point of view.

Hence, the whole order of life should move by keeping vigilance to all the infirmities creeping in at every step

Succeeding To The Third-This Fourth Ladder

Having discussed the Philosophy of principle, philosophy of life and realisation of self, this fourth ladder in the field of knowledge and perception pertains to the realisation of Supreme Divinity, while reaching this stage a reflective structure of such circumspection should decidedly be formed. After cognizing the dreadful forms of incongruities, right knowledge of the principles of Equanimity, application in life and self awakening of self experience has been acquired, then it is indispensable to be familiar with the weaknesses of all the fields as also the reasons there-of and cautiousness to avoid them, because the acn impetus of realising the Supreme Divinity is to install on equal footing, the Soul and Supreme Soul. If the difference between soul and Supreme Soul be signified in a single word-it is non-alikeness This is the non-alikeness of 'nature' when difference vanishes, then alikeness of Nature (similarity) ushers in. If the whole dirt has been wiped off, grandeur of complete purity blossoms. This grandeur itself is the final stage of the soul and makes him Supreme Soul. For this reason the Basic problem is to comprehend this variance and steps be taken to obliterate this variance (difference).

Similarity of Man and Supreme Being (God) :

It is said in Urdu that make thyself so lofty (magnanimous) that God himself may come and consult you. The gist of this is that Self evolves Godhood, but the question is to raise-one' self to that Zenith. The chief impediment between the alikeness of self and God is Karma and the primary weapon is also Karma. Impediment is that act which has been done and there is no escape from it without reaping its fruits, and weapon is that act the accomplishment of which snaps off the bonds of Karma. The simple meaning of Karma is 'Deed', (Act). The act which has been done shall decidely fructify 'As you sow so shall you reap'. Therefore, the first thing is that whole-some virtuous action be performed which may bringforth auspicious fruit. Beneficial or virtuous deed is recognised by the faculty of self experience which has been sharpened after rectification. The impediments (hindrances) in the similarity of soul and Divine Soul are the past committed actions. Soul has been declared as uncreated (without beginning) and eternal(without end).Therefore,one has to make side by side efforts to split off the previous Karmas (forces) bonded with the soul due to vicious thoughts and villainous deeds as also not to allow new bondage to take place. There is a pond of dirty water, if it has to be cleansed, double work has to be undertaken simultaneously. One is to obstruct the drain of dirty water flowig into it and the other is to throw out the dirty water already existing in it. Then some how that pond will get cleansed. The meaning of soul being blemish free is to approach the Supreme Divinity nature. When a mirror is cleansed to the utmost limit than it not only becomes attractive by its cleanliness,

but whoever comes before it, it also cleans his reflection and turns it beautiful. This is the ideal state of *the similarity (likeness) between a Human being and Divine Soul.*

This is the Path of Action :

This ideal Equanimity can be attained only by plodding on the difficult path of active performances (dexterity of actions). This dexterity lies in shattering off the bondages of Karma forces-in cleansing the dirt and keeping off the future bondages and dirt. This cautious attitude and valorous spirit is formed and nourished by devotion to equanimity or composure or temperateness in thinking. When there is equanimity in speech and harmony of actions - then only do the feet of an accomplisher move swiftly and firmly on the Path of Active Performances

The previously acquired Karmas intervening the Divine form have been perceived in the form of enshrouds Just as the clouds intervening the Sun-Screen off its luminosity, in the same way these karmas enshroud the unlimated effluence of the soul.

More enshrouding of the karmas then more strong efforts are needed to remove these layers of karmas.

It is the aim of all the philosophies that the soul is to attain the liberation by casting off all the shackles of karma bondage. In other words, by commitment and devotion to the true knowledge, the soul cleanses the blemish painted by attachment and hatred on its consciousness, Jain philosophy laid emphasis on this process of purifica-

tion and presented an analysis of new theories in this regard.

It has been already explained that the world with all its various aspects, has the two basic elements at the root-level. The combination of these two elements are Body (Matter) and Consciousness (Mind). The conscious-force is Jiva or Soul and can be categorised in two (1) Sansari (2) Mukta or Siddha The Sansari category has four sub-categories (1) Manushya (2) Dev (3) Tiryanch and (4) Narkiya On the basis of fivesenses the Jivas are of five types. Other than Jivas all the other elements are called Ajiva or material elements which are five namely - Pudgala (Matter) Dharma (Stationary), Adharma (Motion), Akash (Space) and Kala (Time).

When Jiva is active with attachment, it attracts material things and thus gets in the bondage of Karmas. This bondage is of two types Shubha (good) or Ashubha (bad). All virtuous deeds are Shubha and all Vice and base deeds are Ashubha

Asrava is the channel of in-flowing of Karmas in the form of Pap or Punya. Samvar is the stopping of these in coming Karmas. Liberation or Kaivalya becomes possible by stopping the in-coming karmas and destroying those which had already come in. The ways of attaining liberation are four-Right knowledge, Right thought, Right character and Right penance. By following these four ways the soul attains highest goal and becomes Siddha or the Realised one.

The main problem, therefore, is to know the nature of Karmas and to remove them from the consciousness. The

karmas are the basis of that which is going to happen tomorrow. That will be basis of far-future. Thus this circle goes on till one attains the goal.

The meaning of Karma is activity or a deed but its real meaning is an action done with attachment by mind, speech or body By doing activities through these means the karmas cling to the consciousness of a Jiva in atomic-form which get detached only after frustration. The Karmas are of following types:-

(1) Knowledge (or Comprehension)Enshrouding Karmas[7] :

When one himself evading acquirement of knowledge, produces obstacles in the others' acquirement or through heterodoxy or ostentation (deception) consecrates ignorance or false knowledge, then such a delinquent does gather these shroundings of knowledge. That continues to deviate from knowledge and right knowledge or equanimous knowledge. From conceptional point of view until he again does not become vigilant and does not culture the bold spirit for acquisition of knowledge, till then he cannot cast off those enshroundings. But when he determinedly wrestles against ignorance, then he will take rest only after rousing the sun of knowledge.

(2) Cognition (or Apprehension) Enshrouding [8] :

The cognition enshrouding Karma obstruct the power of soul of understanding the objects. A back-string-tied man fails to see things so the soul also fails to see the true

7. Gyanavarniya Karma
8. Darshnavarniya Karma

nature of things because of this cognition-enshrouding Karma. Due to this obstruction, a soul remains deprived off ordinary apprehension of a thing.

(3) Pleasure or Pain experiencing Karma [9].

In the manner one afflicts others, similar afflictions he shall have to suffer As one behaves mentally, vocally or physically with others, in the like manner that Karma bears recompence (reaction) to its doer. Pleasant behaviour begets pleasant experiennce while testing behaviour will fructify into miseries. Where there is alikeness in experience of pleasure or pain (even mindedness), then this karma begins to shatter off.

4. Delusive karma[10] :

Bondage with this enshrouding karmas is caused by the deluded state of mind or blind, false belief in life. This delusive force (inclination) is greatest of all It neither allows the consciousness to incline towards self recognition nor towards amelioration of its conduct (self absorption). The force of Delusion has been recognised so violent that if this delusion alone is got rid off., then this whole tree of karma will get shaking and fall down because this delusion is the main stay of all these incongruities. If the roots are shaken, it will not take much time to fall down. Primarily, due to this delusion the tendencies of attachment and hatred are formed, attachment towards that who is meum (mine) and aversion to one who is alien to me or mine. Life

---

9. Vedaniya Karma
10. Mohniya Karma
11 Ayu Karma

generally continues to roll in these inclinations and begins to stuff incongruities at every aspect of life Hence it should be the foremost and hard effort to destroy this king of karma (Gordion knot), because it is the obstructionist of all virtuous activities.

5 Age determining karma[11] :

If you bestow life, save life, then you will be long lived. In a way karma is a sort of return (exchange) of our act. If you kill (beat) others, how shall you escape killing or beating ? In this way this karma keeps confined the soul in a particular species (class, origin) for a specified time.

6. Body making[12] :

As a result of this karma, the various phenomenon stage (gati) species (jati) physique (body) organs colour etc are procured By virtuous deed, acquisition of auspicious name (body making) karma and its fruition into a good state If a good state is secured fair chances of evolution accrue By an infernal (Evil) State there arises no instinct even of Evolution.

7. Status Determining[13] :

This karma ascertains the high or low status in a state (gati) or species (Jati)

8. Power (or Energy) Obstructing[14] :

'Antraya' means obstruction. By causing obstacles one meets obstruction, by removing obstructions our hurdles also get vanished Inspite of hard endeavour our work is

---

12. Naam Karma
13. Gotra Karma
14. Antraya Karma

not accomplished, cause of this failure is the existencs of this karma.

The doctrine of karma is based on the actions which maintain that every Jiva or Soul is the master of its own destiny. The way in which he acts that becomes the basis of his bondage and accordingly he receives the fruits of these bonded karmas. Therefore, destiny is completely effort-dependent. Once a destiny is formed by karmas no power can make any change in it. In making a destiny Jiva or Soul enjoys full freedom It all depends upon Jiva how does he use his today in making a tomorrow.

All the kinds of previously acquired karmas are incorporated in these eight categories. Inflowing new karmas are also distributed in these categories. At every step bonds of karmas augment anomalies as also their destruction or cessation protends the life in the direction of Equanimity. The mode of conduct adopted to baffle these karma-foes, is the path of dexterous (energetic) performances and one who totally vanquishes these aliens is called Veetrag (non-attached) and Arihant (conqueror of foes, or a Perfect Soul). By treading on this very path a Soul evolves into Divine Supreme.

Recognise the Stages of Virtues and ascend :

In every body's life both the sides of goodness and badness, merits and demerits, move side by side. With a view to deflect the life from vices and conduct if towards acquiring virtues, certain steps have been hypothesized, so that one may ascertain where his life is tending at that

time and after knowing that, he may continuously make efforts to ascend the higher (stages) till he reaches the highest goal. Fourteen such, stages of virtues have been nomenclatured as fourteen stages of Evolution.[15]

When consciousness (spirit) remains surrounded by the dense clouds of ignorance and blind faith and is far off the congnition of its own nature, then its such a wretched undeveloped stage is called first Gunasthan (first ladder of Evolution).[16] In this condition delusion predominantly reign on the soul, as a result of which he wrongly comprehends the reality of a substance for unreality. On account of this reverse vision of false belief, this stage has been declared as the ladder of False Belief *

When the curtain of delusion goes up and the conscious spirit inclines towards knowing its real nature, then steps lead to the first ladder of soul's evolution, which in the philosophic language has been termed as Right Vision devoid of vows[17], or the fourth ladder. Here right faith takes birth : however so long as the effluence of right perception (faith) does not take a stable form, it sometimes

*Note-Though False belief is a defect, yet it has been enumerated in the series of Gunasthan - stage of virtue, for the simple reason that in practical life this vision is partially correct, one can discern day and night a man and animal. For this reason to some extent this vision being correct has been counted in virtue yet this belief for the amelioration of soul is lacking, therefore, it is wrong, hence called (False belief).

15 Gunasthan

17. Avirat Samyag-drashti

happens that neither there is firm belief in right principles nor un-belief. When there is such a unsteady position that neither there is firm belief in the reality of substance nor dis-belief, then, this stage is called mixed belief or third ladder[18]

When having attained Right Perception, the soul due to the violent dashes of delusion takes a down-ward trend, then in that short lived somersault position so long as there is as light trace of Right Belief, that stage is called Swadan[19] (with taste) or Second Ladder.

When the aforesaid Right Perception (faith) takes some what a stable condition and a taste for reality steadies, but so long as that belief is not translated into action, the fourth (right faith, no vows) Ladder continues, But no sooner does the observance of vows commence, one attains the fifth ladder of partial vowed Right vision[20].

When the paces of conduct advance forward determinedly, then the stage of asceticism begets. So long as neglieence and indolence are not got rid off, the sixth stage of incautious Asceticism[21] persists, and on the abandonment of sloth or negligence seventh ladder of cautious asceticism[22] springs forth. Again in whatever measure the Karma bondage is suppressed or destroyed with perseverance, the higher ladders of Evolution are attained. Grossly differing meditation,[23] Grossly undiffering meditation,[24]

18 Mishra drashti Gunasthan

20. Deshvirati Samyag Drashti

21. Pramatta Sadhu Gunasthan

22. Apramatta Sadhu Gunasthan

23. Niyatti Badar Gunasthan

24. Aniyatti Badar Gunasthan

minute passions[25], precipitated Delusion[26], and Annihilated delusion[27] are ascended to upgrade this life. If delusion has been totally annihilated then the highest knowledge omniscience manifests and the soul ascends the thirteenth ladder called Energetic Omniscent[28], but when the ordinary activities also cause, the fourteenth ladder of motionless Omniscience is reached[29].

These are the stages of virtues (righteousness) of accomplishment. But the progress on this path or degrees on account of deficient state in the conquest of passions, depends on the tendencies of passionate inclinations and dynamic activities. The fundamental attributes of life are in the shape of Right Knowledge, Right Faith and Right Conduct, coupled with these in as much higher or lower proportion the tendencies of sense-pleasures and passions exist, to that proportion depends the ascent or descent on these ladders of Evolution. Primarily in the manner the inclinations to delusion are got rid off, in like manner does take the augmentation of virtues in life and according to the accretion of virtues these ladders have been designed.

As Much Inconsistencies Vanish That Much Virtues Swell :

To exercise control over mind is the first and foremost thing. When the mind is unrestrained, it rambles in the variedness of tendencies. On one side it slips in the

25. Sukshma Samprai Gunasthan
26. Upshant Mohaniya Gunasthan
27. Kshina Mohaniya Gunasthan
28. Sayogi Kevali Gunasthan
29. Ayogi Kevali Gunasthan

lust of sense pleasures and on the other it gets entangled in the passions of anger, pride, deceit and greed. The more it indulges in pleasures and passions, the more it becomes enveloped in delusion. More delusion results in the mind's intemperateness. If mind is intemperate. speech will also be unbalanced and deeds also incongrous.

When a man conducts with the evil tendency of unevenness its effect cannot be stopped from spreading in the environment. The same atmosphere extends from individual to family, society and the country to the Universe. By the clashes of incongruities the ground of virtues begins to erode and all round vices get encouragement. When the demerits prevail in life, it (life) suffers knocks in the whirlpool of wrong faith and continues to go down towards downfall.

For this reason, from whatsoever place, in whatsoever measure, incongruities will be destroyed, to that extent the human virtues will be developed there. When an individual will struggle against his Karma bondages and destroy his incongruites, then he will be able to offer the Equanimous vision to the society, because he himself ascending the ladders of evolution he will be able to install elevating ideals for the society.

Philosophical Background of the Divine form :

The philosophical background should be well understood as to how a progressive soul ascending the ladder of Evolution struggles against its pre-acquired Karma forces and destroys them, also how it impedes the current of new Karmas on the strength of accomplishment. Subsequent to this alone, such soul opts the Divine Nature.

This visible world is based on the animate and inanimate elements. The soul also is not independent here— because due to the Karmic bondages, it is relational to the inanimate element. All the living beings are perceptible by the mixture of animate and inanimate elements and due to the relation with inanimate, the living being gets infactuated towards inanimate This infactuation may either be towards own body or others' or towards riches, property or other things. This deluded condition awakens the tendencies of attraction or repulsion in the life as a result of which the living soul being subdued by those trends, performs various activities and gets himself bound by their good or evil efforts.

If a living being performs virtuous deeds he gets bounded with auspicious karmas and its effect is also benign. By evil deeds he is bonded with inauspicious karmas and has to reap their evil fruits. In this way the elements of merits or sins formulate the happy or unhappy condition in life. This effluence of karma matter uniting with the soul is termed as 'ASHRAVA' (Influx), that is inflow of Karmas.

Prowess exerted to obstruct this influx of karmas is called by the name of 'SAMWAR' (cessation). when this 'Samwar' element is adored, protuberance (rise) emerges in life, because when at every moment one conducts with temperate view and harmonious acts, then only 'Samwar' (cessation) activates. Again effort directed towards destroying the previously earned karmas is called 'NIRJARA' (Partial shedding) If by 'Samwar' the inflowing karmas from outside are stopped and by 'Nirjara' the internal (existing)

karmas are shedded, then Salubrious movement starts ahead in the direction of emancipation from karmas. Total emancipation from karmas is called 'MOKSHA' (Salvation). The process of union with karmas is called Bandh and deliverance from karmas is called Moksha. In this manner the nine Tatwas (categories) Soul, nonsoul, merit, demerit, influx, cessation, partial shedding Bondage and emancipation[30] constitute in a way the essence of entire life.

By meritorious acts, auspicious circumstances are met with as also opportunities to evolve are availed of, still then this meritorious act is just like that boat, by which one may cross the river, but on stepping on the opposite bank he has to relinquish the said boat. For this reason the relinquishment of these acquisitions of pleasures and wealth obtained by the force of virtuous acts has been called the climax of renunciation. Renunciation has also been called the elevating path of life for the simple reason that the life from this bank of disharmony may cross the river of accomplishment and reach the opposite shore of evenness. Sense pleasures do meet, but the significance of abandonment lies in the fact of intentionally relinquishing these sense objects having so attained. Where there is renunciation, there incongruity shall never knock. The more such renunciation enhances, the more shall widen the field of Equanimity and to such an extent that Equality with the Supreme Divinity will get established.

Abnegation-the root of life development :

Life cannot be completely compartmentalised. It is

30. Nava Tatwa—Jiva, Ajiva, Punya, Paap, Ashrva, Samwar, Nirjara, Bandh Moksha,

not that worldly life and ascetic life are two different ones. Ordinarily the impressions created in life serve as the background for running the worldly life as also to constitute a monastic life If the impressions have been forged on the foundation of abnegation. they will try to convert the world also into Paradise : Futher if they turn in the direction of asceticism, they will not stop without spreading the crystalline l ight of spiritualism.

This abnegation is the root of real ennoblement of life. The more the greed, the more is agitatedness. If a man continues efforts to acquire, it is not certain that whatever he wishes to acquire he will achieve, but in this greed of acquisition to what extent he totatlly ruins his attributes, - there is no limit. Delete the upper vowel of (Lobha) greed and then there shall remain gain and gain (Lobha). If greed is shorn off, benefit will accrue. If by leaving the habit of collection, one cultures the habit of giving, then the sweet effluence of sympathy, friendship co-operation and love oozing out with that liberality shall lead to the path of preeminence of his and others' lives. This obnegation in this way transforms the whole career of life.

In the Indian civilization abnegation has always and everywhere received high honour. One who has relinquished his meum, people have lifted him on their heads. Renunciation not only brings a new elevating change in the life of the renouncer but also infuses the spell of awakening all round in the environment.

Advance towards the Supreme State :

When the soul enters the higher stages of equanimity then its fundamental nature – the faculties lying there under, begin to unfold. This manifestation itself symbolizes the progress of the soul towards the Supreme State

Equanimity (moderation) directly effectuates in removing the grossness of sensuality and passion as also the filthiness of anger, pride, deceit, greed, having deposited on the soul's nature. Suppose some one due to any reason is fretted with anger but if there is equanimity, then he will suppress it, again he will not take rest by simply precipitating it but he would culture the habit of annihilating that anger tendency completely. Thus equanimity (moderation) sponsors the inclination of modesty instead of pride, simplicity instead of deceit. and relinquishment in place of avarice as also this equanimity kindles the flame of self-restrain in place of sense-pleasures.

In this way after ascending the ladders of equanimity, in as much manner the coming torrent of sensuality and passions will be obstructed and the dirt lying inside will be thrown out, precisely in the same manner, the genuine nature of soul will continue to sparkle. The faculties which had so far been suppressed due to the force of sense-indulgences, and passions will now begin to uprise and the soul will distinctly realise its potentiality. Only such a soul constantly moving towards the Supreme State on getting rid off total filthiness opts the Supreme Divine form.

Soul is Supreme Soul :

For this reason it has been remarked that soul itself is Supreme Divinity. There is no such force as the Provi-

dence, which had been in the beginning a specially Supreme Soul or which had created this universe. This is the nature's natural process of Evolution that from a Human Being becomes God or from ordinary soul to Divine Soul. There is no such God different from Man, or Supreme Soul different from ordinary Soul. There is no such evolution which might directly come from sky. Each Evolution takes rise from the Earth, commences from unevolved stage, Knowledge points out the path of the Evolution (amelioration). Perception inculcates faith in it and action moves unflinching on that path, then only begins the journey or Right Development. The farthest end of the enlightened-Evolution is Salvation.

The doctrine of Soul being Supreme Soul ignores all differences and stabilises faith in every high or low soul and infuses in it inexhaustible impetus to attain the highest evolution. Some souls are superb and shall always remain superb–such kind of hypothesis will be deemed far away from the principle of Equanimity. The very path of Equanimity is that all pro-emancipation souls[31] are potent enough with the faculty of attaining equal evolution. This is a separate matter that some of these souls may not be able to sprout forth that potentiality or may not go ahead in ihe direction of right development. In the eye of equanimity, there is no difference of Evolution, there may be difference of action. and one who performs as much and kind of actions that much and that kind of Evolution he achieves. This is why Equanimity at the root awakens the dynamic spirit (energisation).

---

31. The souls who by nature possess the capability to attain salvation.

The Highest form of Equanimity :

Equanimity destroys passions and generates simplicity. It deviates a man from sensualities and turns him towards non-attachment, as also diverts the life from indulgence and motivates in the direction of renunciation. The more this form of Equanimity protrudes to that extent the soul also becomes refulgent. For this very reason accomplishment of Equanimity means the accomplisnment of the whole life and when equanimity uprises to its highest stage then it installs that accomplisher also on the status oi Supreme Divinity.

When this soul rembles in the darkness of incongruities then its condition looks so indigent and wretched as if it is lustreless and ineffectual. But the very first ray of the Sun of Equanimity infuses such freshness in it that its nature commences to cleanse and in the manner the redness of the Sun of Equanimity protrudes its splendour brightens it, in the same manner the innumerable attributes latent in the soul - its ultimitable potentialities begin to manifest, then its effectiveness becomes unparalleled. These potentialities signify the Evolution of the Soul and also impel the society collectively towards amelioration.

The Goal Should Always Be Before Us :

Attaining of the highest from of Equanimity is not an easy task, but it is certainly a goal for every aspirant of Evolution. When the objective is incessantly before our eyes and steps be advanced in the same direction, then sooner or later the right goal shall certainly be achieved.

With the background of this philosophic conception, if equanimity be translated into practice, then the movem-

ent of life will certainly take place in that very direction where the goal of equanimity is. If the practical behaviour be embellished and adorned by the knowledge of this Equanimous Philosophy composed of the quadrupartite phases of principle, life, soul and supreme soul, then by awaking of an individual and from an individual to many individuals, the whole society will be awaking. If this life uprises in all its form then the future life will automatically be progressive and will proceed forward to the status of Supreme Soul. This all is positively certain.

—□—

CHAPTER - IX

EQUANIMITY & THE KNOCKS OF PRACTICE

What we have known and after knowing what has been acknowledged as beneficial, but if that has been not translated into action, how can that knowing be significant or meaningful. The usefulness of knowledge lie in action. Howsoever magnificent may be any philosophy; but if it does not awaken the vital impulse of practical action, then the excellence of that philosophy will not prove useful till that time For this reason the pan of practical action will always be reckoned as heavier.

With this very view Acharya (Preceptor) Umaswati in his Tattavarth Sutra has observed that 'Salvation' will be possible by knowledge coupled with action[32] Knowledge devoid of action and action bereft of knowledge-both are useless for the right upliftment of life. When knowledge manifests its splendourous nature in the form of dynamic action, then only the strong background of unfettered thinking can be formulated. The philosophic background of equanimity will only then prove fruitful, when that equanimity on the knock of practical behaviour does not turn ugly and continues to demonstrate its utility.

Violent Knocks of Practice :

It is easy to acquire knowledge of a thing but it is difficult to have its right knowledge and still more difficult

32 "Gyan Kriyabhyam Mokshah".

it becomes to put that knowledge into action unfalteringly. In the path of practical action such violent knocks take occurence that even eminent personages slip off several times. It is only a case of an individual life but in the social life such knocks are some times so violent that the whole sociaf life runs helter-skelter.

If we cast an eye on the history of Equanimous attitudes, it will be perceived that in the adoption of the practice of equanimous life, there is no end of the individual and social obstacles. When the self-interests of any group in a society get vested, that group in the blindness of safeguarding its own interests always spreads in-equality, and in reality.this very group turns out to be a staunch enemy of equality Where we have to consider the practical aspect of equanimity, there in this context we have to explore deeply as to what are its basic weaknesses and by what devices the practical side of equanimity can be well stabilised for the individual and the society.

Incipient Instinct of Self-Good :

A child coming out of the embryo may understand some thing or not but he at once realises his hunger and being afflicated by it, commences weeping and opens mouth for brest sucking This is not only a case with human child. Even the tiniest insect possesses the instinct of self-protection Ants are moving and if ash is thrown there,they for their self-protection rapidly slip away. The purport is that in every small or big being the instinct of self-good exhibits incipiently,

The development of this incipient of self-good can

be of three kinds, of which the basic substratum will be formed by respective environments :

1. The first kind is that this instinct of self-good may be one sided and rigid and it gets transformed into the crooked selfishness so that a man can think of no more beyond self- interest. If his self-interest exists all exists,he does not even turn his eye to the good of others. Such attitude engenders deep dissimilarity and erodes the roots of Equanimity from the very radix.

2. Balance of self-good and other's good is of the second kind. In a way it can be a form of synthesis that a man may look to his good also but with that perseverance he should also be vigilant for others good also. He should so balance his and other's benefits that there may not occur any chance of clash between them.Ordinarily from the collective view point, such conduct of action is expected in a society. This is the way to Equanimity.

3. The third kind can be of Renouncers and big personages who sacrifce their own good for the good of others. Such dedications can also attain the highest limit of total renunciation. Truly speaking such persons only guide the Universe towards the path of equanimity, because the highest stage of Equanimity splendours by their renunciant conduct oniy

It all depends on the respective formation of the environment that this incipient instinct may become rigid and corrupt or turn to the direction of awakening and amelioration.

Obstacles in the Right Turn of Self Good :

If there is a right twist to the instinct of self good, then it may sacrifice for the other's good even afterwards, but at least it will rapidly learn the balancing and by this balanced attitude the salubrity of the individual and social life will improve to a great extent. To this right change the biggest and most difficult obstacle is of incongruity. Incongruity which exists today and which daily moulding into the new complicated forms is eroding the social fabric at every step.

So long as this disharmony will continue to enhance, self interest will predominate and in such a mental condition, there will arise no sentiment of doing for other's good, because in this unjust struggle of self interest, man will wound and scar the other's good at every moment-the birth of equipoising trend of self-good with other's good illuminates the path of Equanimity (equality). Equanimity first sponsors equilibrium where as its advanced form unfolds in the sacrifice of self-interests.

In every life there may be the instinct of self-protection-this is not unnatural, but it should be a continued effort of human life and human society that the instinct after intermixing with other beings, may reach the higher stage of abnegation and sacrifice To comprehend the obstacles intermeddling these efforts-to strike blows on their causes and after conquering those obstacles to colour self-interest with the hue of equanimity-this would be the active and successful aspect of practical equanimity. Attempt is being made here to comprehend this very aspect.

Self interest : The Indomitable Enemy of Equanimity :

Hobbs, an European Philosopher has called man a wolf. Perhaps this may be his idea that if no voluntary or social control in proper proportion is exercised on the selfish tendency of a man, then he would be like a wolf. If a man be given full freedom to accomplish his own self-interest, then it cannot be said how much unjust, oppressive and hard hearted he would be for this selfishness. To corroborate this truth, we shall find hundreds of such historical instances, where a man being embroiled in power, property and self-interests has spared no atrocities what-so-ever.

This self-interest is the germinator and nourisher of the poisonous creeper of inequality in the individual and social life. Having born in a man's mind this self-interest expands in so many different activities that it can be similised to a Bottle's goblin. If this self-interest be kept in the bottle of efficient individual and social control then the size of this demon will be very small and also not dangerous. On the contrary as it exists today, this demon has flung himself outside the bottle and has shadowed the whole atmosphere. As much this influence is, that much complicated is unevenness-this fact should be considered.

Self-interest can also be compared to a dam so that if there is even a slight slackness in its efficient control, it will like a disrupting the embankment and spreading of water all round, drown the morality of a man. Therefore, if we have by deviating from unevenness, to proceed forward on the path of evenness, we shall have certainly to explore the devices through which we can durably bring

to hard subjection this intoxicated elephant of selfishness. If this experiment proves successful, take it for granted that it will not take much time or exertion to uproot the poisonous creeper of unevenness and raise the fragrant flowers of evenness.

Dagger of Efficient Control necessary :

Each soul is suitably inherent, with consciousness and human life has been recognised as sublimely conscious. In order to protect this consciousness from the fatal attacks of selfishness there can chiefly be two methods as follows:-

(1) First efficient control consists of souls' self-control and that is virtual restraint : One who identifies by his own knowledge and discretion the path of degression, he by way of practical usage in life desires to avoid him-self from those blemishes which tend his decline. None can challange the supremacy of self control.

(2) The second control is social So long as sufficient proportion of discretion does not manifest in the attain-ments of soul, or there is unbridled lust to incline towards indulgences, till then the individual selfishness can be restrained only by social means. Even in the case of self control, whenever weak moments creep in and danger of slipping becomes certain, then also only the social control can prevent the man's self-interests to be aggressive.

Both these methods have been termed as the two edged dagger of control, so that at every moment either of the two edges may dangle on the head of selfishness, in

order that it may not be audacious to escape out of the bottle. Till weak mentality, the social control and on its decreasing the proportion of self-control may go on increasing. By this arrangement self-interest will be controlled and the tendency of equanimity will continue to deeply consolidate in man's mind.

Priority of Social Control :

Generally a majority of the people in a society are of such nature that their discretion is below the required limit and they do not possess the capability to understand their own discipline, to maintain it and abide by it. In order to bring them within the ambit of discipline and impell them to go ahead towards self-development, it becomes essential, that in that society the state policy, economic policy, traditions and procedure should be so constituted that the constitution be restrictive and also inspiring. In such a scheme of social control ordinary people may not get entangled in the claws of selfish demon-such should be the effort.

It we cast an eye towards the scientific development of human society, it will be evident that on account of somewhat little arrangement of social control on this selfishness, he has split as under the orbit of beastliness and stepped forward towards humanity What is called as the primitive age anterior to the present civilization and culture, it is surmised man in that age wondered like a beast and only understood his self-good. In the manner he came into contact with his other fellow beings, in the same manner he has by his acts and contemplation advanced culture and civilization in the spheres of knowledge are, science and

philosophy. Hence, if the same society which has caused him to achieve such a stage of evolution, be controlled by the ethics of equanimous life certainly then the present incongruous life can be converted into a new shape

The mystery in assigning priority to the social control lies in the fact that in the undeveloped conditions, this control is more effective, it diverts the restrained one towards self-control This is correct. One who once comprehends the importance of self restraint, he will certainly then discover the right path of self-evolution also.

What should be the Objective of Social Control

There can be various forms and aspects of the relation of a citizen with another citizen, of one urban organisation with another organisation, of the citizen with the state, of the states with other states, and of the country with other countries. In this modern system of social life there are capitalism, socialism or communism But if there be dogmatism or insistence in favour of a particular system then it is untenable objective Hence, when we propose to excercise social control over an individual, we should keep before us a distinct idea of this objective,

It is clear that the final objective of the human society can only be this that a man shirking off the beastliness of self-interest may opt humanity and still further than that, by treading on the path of renunciation and sacrifice, approach the final ideal of Equanimity and attain Divinity. In short it can be summed up that he should be more circumspect for others good even at the sacrifice of self-good. This means Beneficience would (othor's good) be more relishing for him then self-good. If self interest is got rid off, incongruity

will vanish. As much the notion of rendering good to others solidifies; in that much proportion the soul will continue to be blessed in the nectar of (quiescence) of Equanimity.

If the goal is distinct, there will be less scope of big controversy on the means. In such circumstances there arises no rigid tendency towards the means. Even when it is felt that a particular owned device is proving unhelpful to achieve the goal. then there will be no objection to make a suitable change in the said device Then the vigilant eye will remain centered only on the goal.

In the wake of Self Control :

When the State policy, Economic and other mutual relations are brought under social control in a systematic order, then the individual impertinence in these fields will be able to be curbed. In such a condition an individual even due to the evil effect of ignorance and undevelopment will not decline towards brutality. In this way, if once the environment transforming a man into a wolf are changed, then it will be possible at last to erect the whole society on the ground level of ordinary morality, i.e., man's attitude will at least be much cultured, that he will not allow to clash his own good with others good. He may establish equilibrium between both the levels in the social fields.

The day when the society will be installed on such a stage, that day the region of self control will also become fully distinct, because an individual will keep in view this point that in his weak moments, the society will not let him slip off his exalted position. This mentality will continually stimulate him to exercise self-control. The more on required external control. to that extent it should be concluded

he is lying in the undeveloped state. As much one proceeds in the direction of self control-this is the standard-to that extent he achieves the stability of discretion and Evolution. One who is an ascetic he will decidedly invest the highest status to equanimity in his life.

The Practical Side of Self-Restraint :

The practical meaning of self-restraint is that one becomes dynamic toward Dharma (Righteousness) because in the 'Dashvaikalik' Scripture the nature of Dharma has been defined as Non-killing, self-restraint and Penances[33]. Only that person will honour non-killing, self-restraint and penances, who has learnt to exercise control on self and others Non-violence will not allow an onslaught of the others' good,self-restraint will not allow self-interest to protrude while penances will destory even the minute residue.

This has been already explained that sense pleasures and passions basically spread incongruity. When any body clashes against his own interest, then wroth uprisss In order to elude that collision, guile (fraud) is taken recourse to, when his self-interest succeeds, arrogance puffs up, and a selfishman never relinquishes greed. These passions enhance the gratification of appetites at every moment and at every phase of life infuse contemptuous feelings of attachment and aversion.

Hence, the idea of self-control means restrain your vices-sense pleasure and passions-this is the practical side of self-restraint. After adopting right way, vowed life be persued and subsequent to this by ascending the higher

33· Dhammo Mangal Mukitam Ahimsa Samyamo Tavo.

rungs of Householder's life to ascetic life-efforts be made to reach the stage of emancipation (salvation), narrative of these fourteen ladders of Evolution has been previously made. Meaning of self-control must be accretion of virtues and accretion of virtues means accretion of values which mean non-passionate life. When Equanimity is translated in to life, it molifies the greasy blemishes as also cultivates the equanimous attitude in all living beings.

Knocks essential in Practical life :

Knocks here ordinarily mean difficulties, and the practical difficulties intermeddling the discipline of Equanimity (temperateness) raise a man upwards as also push him downwards. As compared to right knowledge, right faith, right conduct, it is more difficult and in the practice of conduct several difficulties intervene which tend to destroy the salubrious activitics of that conduct, then in such a case one who keeps steadfast, he continues to stroll in the higher stages of life but one who succumbs to those difficulties, is defeated, ruins his whole accomplishment.

If gold is not heated in flames, there can be no sure test, likewise if an accomplisher of conduct does not face these difficulties, his discipline will also not prove real on the touch stone. Hence, for an organised progress, the knocks in practice are essential.

This theory also applies on the practical application of equanimity. After comprehending and believing in the philosophical and doctrinal background of Equanimity, when it will be translated into action, then acording to the region and time, necessarily multifarious practical difficul-

ties will creep in and if they are rightly contended then the phases of incongruities will vanish In that condition these difficulties will courageously divert a man towards equanimity.

The Story of Equanimity amidst the Practical knocks :

This is a fact that at the root of man's mind there lies ingrained an ardour of Equanimity. He errs, tumbles but whenever he gains a little or more awareness, he tries any how to procure moderation. It is the result of this very ardour that a man has achieved success in the field of equanimity.

With a spiritual angle of vision, human society brought forth such dignitaries, who having become the Beaconlight of Equantmity, installed new ideas and Values. You have read and heard the renunciatory biographies of big personages and saints, which explicitly demonstrate that for the preservation of equanimity they did not count any sacrifice more valuable. Total renunctation remained their ideal.

In the worldly life also, in various spheres a man has always tasselled for the defence of Equality.Having extricated out of the harsh atrocities of despotism he has in the political field achieved for every one the right of equal vote-this acquisition of his in the political sphere is not a petty one. This is an another thing that due to not being able to establish equality in other spheres, this right of equal vote has not been necessarily effective. Efforts are now afoot to bring evenness in the Economic field also. The sooner the gap between the opulents and destitutes is covered, the sooner shall alikeness between them enhance affecti-

onately. The urge to achieve equality in other social spheres also is rapidly spreading and in the mind of every fellow,self-respect is awakening which is also strengthening him to establish alikeness. Still then there is much to be done in the field of equanimity. Some more or less struggles remain to be launched for establishing suitable and durable systems of social control to subdued the indomitable foe of self-interst. Subsequent to this, necessary tussle shall have to be conducted to see that the above social control working in a regular order may promote self-control. The practical side of equanimity will coagulate on endless patience and fortitude amidst these knocks, provided that the existence of Equanimity may itself not get up-rooted amidst these knocks Today this cautiousness has acquired supreme importance.

Raise the Voice of Revolution ·

It is true that a man in his life will continue stumbling, changing and rising- but humanity will never end completely. The existence of humanity will survive for ever. For the existence of humanity and its ideal form, it is indispensable today to raise the voice of Revolution (change). Revolution for rapid change of the present inequality, so that the new elevating values be established in the society for equanimity.

Many people do hold mistaken views about revolution. Some people interpret revolution as bloodshed only. Very few people understand the right meaning of Revolution. At the primary stage every theory originates in its time in a real form but on account of lapse of time distortion creeps in it and due to slackness defects also mingle in its

application. Revolt adopted against this deteriorated position coupled with force exerted to drive out these draw backs and restoration to its pure form is called Revolution. The collective restrained efforts directed to drive out the deteriorated valuations and establishment of correct valuations in their stead, is called Revolution.

Today when it is enjoined to raise the voice of Revolution it should be interpreted simply to mean the deteriorated life-course continuing due to inconsistencies should be abolished and substituted by such equanimous system of life that from it the Ganges of sympathy. co-operation and simplicity may ooze forth in the society.

Special Responsibility of the Young Group :

The responsibility to bring transition Development generally rests on all, but where the word transition is uttered, a beam of zealous ambition and hard exertion flashes before our mind and this is specially an adornment of the youth. Real youth does not hesitate even for a second to jump into the field of bold performances and it tosses and tumbles for the biggest self dedication. Youth means a fire which kindles (immplates) itself but bestows light and succour to others. Hence, when it is remarked there is the special responsibility of the youth to usher in such a revolution, this saying carries big significance with the above view. For this very reason and enlightened group should be understood the responsibility of the youth to blow the conch of the awakening.

This fact is also to be noted that for the above purpose the young group shall have also to convert itself. Their present trends ordinarily do not seem encouraging

but they shall have to listen to the voice of the day and shall have to take up the gauntlet to change themselves as also the society.

Catch Hold of Time by Arm :

Time waits for none, one who by stepping forward seizes Time's arm, he alone can retrograde Time. One, going ahead of time viz., keeping time behind, alone attains the status of the Era Builder. The Era Builder propelling time in unison with his own pace forms a new Equanimous Society.

Today,by our exertion, discretion and abnegation we have to catch hold of Time's arm and have to impart a new salubrity to the society after washing the wounds of anomalies by the wetness (cordiality) of Equanimity. The comforting result of this exertion will appear before us in the form that humanity again being vitalized will go ahead embracing, horripilating and running towards the objective of all round development.

Nectarian Showers of Equanimity .

Gratify the human mind with the Nectarian Shower of Eguanimity-the benign vibration of its voice will set tinkling every folk with its affectionate melody and then the man's performances after crossing thousands of walls of difficulties, shall by dint of his prowess create such a new world that therein the dignity (nobleness) of mutual friendship by igniting a wick with other wick, will illuminate every particle in the pure light of millions of such lamps.

Come forward with courage and fortitude to adopt to awaken and to spread the melodious tune of equanimity. In the next chapter it is presented that how every individual

without distinction of sect, caste, region or any other kind by simple standing on the level of humanist can for the purpose of awakening the whole humanists and make himself dynamic.

The progress of tenets takes place in acting upon them, therefore to unite the practical action with the new values of life and mould it into the harmonious tune of Equanimity, is the primary part of the Practical side.

—❃—

CHAPTER-X

21 MAXIMS OF EQUANIMOUS CONDUCT AND THREE STAGES

When an accomplisher of Equanimity, standing on the ground level of practice, casts an eye on the spotless forms of conduct, it will be not un-natural for him to get once perplexed, he is at a loss to know which maxims he should grasp and with which paces he is to move ahead on the path of Equanimity ? One may know the extensive globe of the Earth, may perceive it, but if he intends to start from a point and reach a determined destination, it becomes necessary for him to choose a determined path or to construct his own track.

It is certainly a Herculean task to grope out the right way and walk over it, or by one's own deep knowledge and hard exertion construct a new track. To gather the scattered maxims of conduct and to move within their bounds-these are the specialities of the character.

While ascertaining the maxims of conduct, one shall have to keep in view at every step the present circumstances that the conduct should be so powerful that it can motivate the individual and social life of a man in the desired direction.

From Heterogeneousness to Homogeneousness :

This movement should clearly be from in-harmony to harmony. Solution of the incongruities studied in the light of knowledge has to be found out from the equanimous behaviour. If an individual does not allow the darkness of incongruities to spread in mind, speech or whatever field of performance, then the unevenness will not be stabilized in the social life.That is only possible when the doctrines of Non-violence and 'Anekant' (many foldness of truth) are minutely put into practice.

Primarily there are two kinds of collisions to fragment the sentiments of Equanimity. The first is the collision of self interests and the second of thoughts. The stratum of Non-violence is not to cause any kind of injury by mind, word or act to any living being or any of its vital forces, on the contrary to extend relief or protection. A non-violent person will forgo his self interest but will never agree to cause even the slightest injury to any body. The repressive weapon against the clashes of self-interest is non-violence, while 'Anekant' Doctrine wards off the collision of thoughts. This doctrine impells us to grasp the ingredient of truth contained in every body's view and reach the highest stage of complete truth by collecting these fragments of truth.

If both of these fundamental basis of Equanimity be assimilated in life, then anomalies will begin to disappear rapidly.

The Secret of Transition lies in Conduct :

The transition from heterogenousness to homogeneity may be a smaller or longer process depending on

the potentiality of accomplishment, but the secret of this transition certainly lies permeated in the dignity of action. No transition ushers in without dynamism. If one knows the medicine to cure a scorpion-bite but if he does not apply that medicine when a scorpion actually bites and keeps on boasting of that knowledge only, then, will the scorpion's poison vanish ? No. Same is the case of heterogeneousness.

Knowledge has been acquired to remove heterogeousness but how can it vanish without putting that knowledge into practice. And with the negative experiment of removing heterogeneousness, affirmative experiment of adopting homogeneousness, should also be put into action When with the negative aspect of removing heterogeneousness the affirmative aspect of adopting homogeneousness will activate,then, the wheel of transition will rotate speedily.

21 Maxims of Equanimous Conduct

There can be several aspects or form of the Equanimous conduct, but after synthesizing all the ingredients and circumstances. by way of their essence, the composition of these 21 maxims has been evolved with this objective that by taking recourse to them on the path of conduct profound accomplishment of Equanimity can be commenced. In these 21 maxims an attempt has been made to bring out a paceful and harmonious union of the internal impulses and outward action of a man upto the comprehensive field of the Universe. This should be taken as granted that if an accomplisher of Equanimity becomes dynamic by collectively taking these 21 maxims as the basis, then, he will be able to achieve success on the higher levels of accomplishments.

The twenty one maxims are as follows:-

1. Abandonment of killing (or hurting, torturing).
2. Eschew spurious behaviour.
3. Keeping away from theft and embezzlement.
4. Path of celibacy.
5. Restraint on desires.
6. Keep the character blemish-free.
7. Right use of powers and Authority.
8. Un-attached (serene) disposition.
9. Power and property is not the goal.
10. Simplicity and sincerity (Guilelessness).
11. Sacred Reading and Contemplation.
12. Abandonment of bad customs.
13. Plain and sincere (Honest) business.
14. Equal distribution of wealth and cereals.
15. From morality to spirituality.
16. Non-violent efforts for reform.
17. Classification based on merits and performances.
18. Sentimental unity.
19. Democracy be Real
20. From rural to Universal Duty.
21. Equanimity based society.

These 21 maxims are explained in simple language with brief annotations which the readers should adopt as the subject of their contemplation.

First maxim-'Abandonment of Kililng(Hurting, Torturing)

Abandonment of unnecessary killing or hurting. In case of unavoidable destruction to have a feeling of protecting the individual, family, society and country. But in unavoidable violence to express helplessness and not joy.

An accomplisher of Non-violence must forsake the gross form of killing (hurting)-which will mean he will not in any way hit other's good for his self-good. When from the point of Equilibrium he will commence accomplishment, then the clash of self-interest will decidedly be less. For the protection of self-interest, if he has to undertake unavoidable violence, still he should express regret for such an act and create the noble feeling of sacrificing his own interest for other's good, so that one day he may be able to adopt the vow of complete non-Killing.

Second Maxim-Abstain from False Behaviour (Conduct) :

Not to tender false evidence, and also not to speak lie for female, male, cattle etc, and not behave falsely in any way.

Lie greatly contributes to the expansion of incongruities. False-hood alone converts even factors into uneven ones. The stick (support) of Equanimity is truth whereas falsehood enhances the pungency of incongruity at every phase. The meaning of abandoning false behaviour is to struggle against the varied forms of incongruities and offer co-operation in spreading the equanimous feeling by right behaviour.

Third Maxim-Away from Theft and Embezzlement :

Not to steel a thing by lock opening, application of key or house breaking. Not to commit breach of trust and keep away from all modes of theft. In the present age the vow of non-stealing should be deeply observed. A devotee of Equanimity should always be away from all the gross methods of stealing, but with it he should also understand the significance of commiting breach of trust. This is conn-

ected with the exploitation of labour. A lebourer works in a millowners factory, there he employs his labour. In a way his labour i e. the productive value of that labour is received by the owner as a trust. Now, if the owner instead of ruppes ten as the daily wages of the labour, offers him only rupees five, then by this view point he will be called to commit a breach of trust.In today's,complicated economic system, an accomplisher of Equanimity shall have to refrain from the various crooked and cunning methods of theft

Fourth Maxim – Path of Celibacy .

Abstain from adultery with other women, as also to observe more and more celibacy in respect of one's own wife, to go ahead in conquering not only physical lewdness but also vocal and mental longings. Keeping away from misdemeanours, the accomplisher of equanimity should create in his vicinity a new atmosphere of chaste conduct by his meritorious behaviour.

Celibacy will reinforce self-restraint and self-restraint will embellish the path of Equanimity.

Fifth Maxim – Restraint on Desire (Greed) :

Relinquish beyond one's capacity the business or other activities in all directions

It is very significant to exercise control over a man's self-interest and lust. If an individual earns according to his necessities and by his own exertion, he is not caught in the vortex of accumulating unnecessary things. When his self-interest does not transgress their limits, it does not become banefull. Hence, an accomplisher of equanimity should expand his business or profession within that sphere

only which is in his capacity and to the extent of his basic requirements.

Sixth Maxim – Character may not get stained :

Not to commit any such act which may bring any stigma on an individual's character or to that of family, society, country etc.

If an individual conducts by limiting his self-interests, he will never be embroiled in such acts which may in any way tar the reputation of self, family, society or country. An accomplisher of Equanimity shall have to keep such limits of his behaviour, that where there is question of benefit to all living beings, there he will rise above the low-interests and direct his efforts for achieveing the comprehensive good. He should sacrifice his own interests for the good of the family, as also family's interests for the good of the society and the social interests for the good of the country and also be prepared even to sacrifice country's interest for the welfare of human race. This should be the order of saving the reputation on the respective levels. An accomplisher of Equanimity shall have at any stage to avoid those activities likely to stain his conduct.

Seventh Maxim-Right use of Powers :

Not to misuse the powers invested and make their right use every where for the comprehensive public good in a society or country several individuals on the strength of their ability or reputation etc. occupy lower or higher posts, where according to their rank they hold the reins of authority. In such circumstances it shall be entirely the duty of an Equanimous accomplisher never to abuse those

powers. Here we should also comprehend the meaning of misuse or right use. One who utilizes the acquired public power (authority) for self-interest or for those of his relatives, that will be called a misuse. The same power will be called rightly used if utilized everywhere for the comprehensive public good.

Eighth Maxim-Unattached Sentiment :

On the acquisition of authority or power, keep more wakeful towards the duties attached there-to instead of their blind use, and not to harbour any sentiment of attachment in the acquired authority.

It is essential for a devotee of Equanimity, that he should as in case of property entertain no meum or possessive tendency towards authority. Where there is meum, there the misuse of authority is unavoidable. But if the authority is exercisad disinterestedly then this authority (maddening even a man) can be constituted es the genuine means lor the honest service of society or country

Ninth Maxim : Authority and Property not the Goal :

To recognise authority and property as the means of human service, and not the goal of an individual. The forces of Authority and property should be left retained in the hands of Equanimous Accomplisher as the means of Human Service, but where an individual has uphold this authority and property as the goal of his life and also commenced to act accordingly, then take it for granted-he has pushed himself in the infernal pit of inconsistencies. If power and property do not become the goal of individual's life and be accredited as the means for social service, then easy solution will prop up of the problem of their salub-

rious distribution amongst the society. An accomplisher should go ahead towards creating such circumstances.

Tenth Maxim – Simplicity and Sincerity :

Keep faith in simplicity, sincerity and modesty. Keep activated in creating new social values.

Revolution is neither willfulness, nor obduracy, nor blood shedding, but creation of new social values is called Revolution, which should ever keep functioning so that no decline may creep in those values. But when an accomplisher takes up the gauntlet to bring Revolution then the proportion of simplicity, sincerity and modesty also enhances in him. As much accomplishment, that much sincerity. More attainments, more simplicity and more an excellent development, more the modesty. This should be article of faith of an accomplisher of Equanimity.

Eleventh Maxim – Sacred Reading and Contemplation :

While proceeding in the direction of character-building, attach importance to religious and moral training and maintain a regular habit for sacred reading and contemplation for a fixed time.

A man remains engaged at every time in some or the other work, but he has no leisure to judge whether such trend is proper or improper–whether it is for fulfilment of his own lust or for the comprehensive public good. This can be examined and tested only when he together with the formation of salubrious and moral disposition fixes a regular time-table for sacred reading. In the light of this reading, a touch-stone will be prepared for testing his daily routine work and subsequent to this when a regular habit

is formed of contemplation and reflection, then the trend of all his actions will turn towards an ameliorating (elevating) position.

Twelfth Maxim – Abandonment of Evil Customs :

Abandoning the social evil customs and therein also firmly abolish the Dowry-system.

In a society where rigid and evil customs sponsor that society can never be called an awakened society. By blindly following the evil customs, right virtues and refined groups continue diminutioning. The evil social customs in vogue at present, have turned repugnant to humanity. Take for instance the dowry system, how immensely wretched it is that boys are sold and it is boasted of An accomplisher shall have for himself to get rid off these evil practices as also he shall have to launch a strong struggle in the society to demolish this system. The formation of equanimous position will depend on the fact as to how strongly and how swiftly, evil customs are abolished and humanity-propagating customs are inaugerated

Thirteenth Maxim - Plain and Sincere Business :

Abstinence from adulteration, weighing or measuring less or more, or sale by any other deceitful means and keep away from fraudulent business.

Today what is called a complex economic net and the wheel rotating from economic exploitation to state-exactions it should be assumed as the gift of crooked business system. So long as the business is plain and sincere, till then it will remain as a means of social service, but no sooner it is reckoned as a fulcrum to satisfy greed, than it

will turn as an instrument of corruption and oppression. The complicated noose of economic sovereignty visible in the world at present, commences from business adulteration, deception and falsifications. Hence, it is necessary that the business of the equanimity follower should be guileless and sincere.

Fourteenth Maxim : Equal Distribution of Wealth and Cereals

Not to keep self-ownership on the wealth or cereals in excess of the necessary quantity required for fulfilling the responsibility of individual, society or country. If we ourself possess wealth or cereals in excess of our requirements, that excess should be treated as trust and be rightly distributed as and when necessary. The poison of heterogeneousness which spreads from mind to man's deeds, emanates from possession and even above from the lust of possessiveness. Hence, an accomplisher of Equanimity shall have to keep away from the meum in possessiveness. On one side he should not accumulate wealth and hoard cereals in excess of his requirements, and on the other side, he should undertake a vow of keeping the limits of wealth, enjoyable things etc to a minimum. The sooner and efficient system of equal distribution of wealth and food stuffs can be introduced in a society, to the same extent magnificence of the sentimental and practical propagation of equanimity shall be possible.

Fifteenrh Maxim : From Morality to Spirituality

Observance of analogus benign activities for building an elegant spiritual life, on the background of morality

An accomplisher should first while living a householder's life nourish the ethical ground level and with that nourishment enter the spiritual field, so that he can effectively create a new atmosphere there If Morality has not percolated in his earning system, daily routine or practical modes, then, how will any evolution be possible of the Spirituality there ?

Sixteenth Maxim : Non Violent Experiment for Reform

To reform the violaters of the salutary rules of asceticism or any kind of discipline by non-violent un-co-operation but *never to harbour a malicious* feeling

An accomplisher of Equanimity, should convert non-violence in such a forceful weapon and put it into use without malice or retaliative spirit, so that activities of reform be carried out everywhere. Gandhiji, used to assert that he is averse to the British Empire in India but not adverse to English people and this he named as the spirit of non-violence. That spirit was right. Aversion be against the sin but not a bit against the sinful man. This is the lesson of non-violence. Why contempt to an individual, Why malice against him ? By the instrument of Non-violent and non-co-operation what to say of an individual even congregation can be reformed.

Seventeenth Maxim – Classification on Merits and Acts

Confiding in the classification of humanity accordtng to one's merits and performances, not to bear any ill will or aversion againat individual.

If on the basis of being born in particular caste or home, one is called of high class and the other Shudra

(low caste) that cannot be adjudged a humane system. Caste system is a conventional system, when we are to move in the human society with the ideal of Equanimity, then the classification of society cannot be based on conventional systems. The classification evolved on the formation of merits and performances of an individual will – on one side flourish the human equality, and on the other side motivate noble virtues and beneficial deeds. For this reason an accomplisher of equanimity should not only evince conviction in the classification of the human society on the criteria of merits and performances, but all his attempts should also be directed towards such classification. In such classification there will be less scope of an individual showing contempt or aversion to another individual.

Eighteenth Maxim : Sentimental Unity .

Unity means the strength Keeping the ideal of the Unity of whole Humanity, to exert force on sentimental Unity of the society and the country and formation of high character for such unity, Unity means strength. If there is harmony of mind speech and body, then the humanity of a man gathers momentum. In the like manner, if the expression of mutual unity of society and country shall be awakened, then it will create a prosperous and noble-charactered society or country.

This unity should not get impeded in the outward formalities but should blossom in heart-felt dignified unity. An accomplisher in his inner-self or between society or country should make efforts to create heartfelt Unity. Because the spirit of such virtual unity is ever lasting, peace producing and Equanimity nourishing.

Nineteenth Maxim : Democracy be real :

Not to make ill use of Democratic system, and with the rise of people's strength to make it real and meaningful.

Democracy is not only a Governmental system, but also a life process Together with the acquisition of the essential commodities of life, every individual may utilize consentient enjoyment of the various liberties and may be able to explore salubrious opportunities for the evolution of his life-this is the significance of Democratic system. But the opulent group goaded by its self interest starts to derive undue advantages from such beneficial system, as also converts it corrupt and deteriorates. Then it should be deemed the duty of an accomplisher of Equanimity that he should oppose such trends in the society and remove them which incline to abuse democracy.

Twentieth Maxim : from Rural to Universal Code of Duties, Responsibilities :

Every accomplisher of Equanimity should be alert towards the right maintenance of rural, urban, social, continental and Universal responsibilities He should there under, fulfill his duties and obey the related moral rules: No body should cause mismanagement in their (duties) proper functioning, and non-co-operation what-so-ever, should be offered to any such mismonger or propagator. Here dharma means duties. Every man of a village, town, country or world has, according to his circumstances, certain duties, and the dignity of his social status will be meaningful only when he brings into harmony the interests of all these various groups with his self-interest and when-

ever necessity arises he should on suitable opportunity sacrifice his own benefaction to safeguard the collective good This will be the essence under lying all these duties.

Twentyfirst Maxim - Society Based on Equanimity .

Belief in the creation and management of a new society founded on the conceptual and practical aspects of Equanimity.

Wherever there is a question of goal or objective there is required full alertness. Goal is this the basis of the newly contemplated society should completely have its roots in Equanimity. An accomplisher should have complete conviction in this venture and make full exertion that he should deem his first duty to remove incongruities and should lend the support of salubrious Equanimity to every individual organization or collective group.

In this way these twenty one maxims collectively instruct an accomplisher of Equanimity that he should dedicate his life for his individual as well as social Equanimity.

Three Stages for the Adoration of Conduct :

Preliminary to asceticism, for the discipline of an accomplisher of Equanimity, three stages or ladders are prescribed for the reason that the accomplisher may himself have confidence and the society may identify on which stage he is plodding in the accomplishment of Equanimity ? Such confidence and identification shall sustain a vigorous ardour in the accomplisher's mind for amelioration. The aforesaid three stages are as under :—

1. (Samtavadi) An advocate of Equanimity.

2. (Samtadhari) An Adherent of Equanimity.
3 (Samta Drashti) Adept in Equanimity.

The First Category of the Advocate of Equanimity (Samtavadi) :

The first and preliminary category is of those accomplishers of Equanimity, who possess a deep faith in the philosophy of equanimity,cherish inquisitiveness to explore new mysteries and according to their circumstances aspire to be dynamic in its practical application. The members of this category have been called advocates for the reason that they uphold every where the philosophic and practical aspect of Equanimity and establish before all the superbness of twenty one maxims and thirteen stages.

They themselves are preparing for a resolve to step forward towards their practice and in some proportions have inaugurated their practical application. Such accomplishers should be nomenclatured as Advocates of Equanimity for whom the following preliminary rules may be worth practising

1 To acknowledge the fundamental equality of all the beings living in the world and make their classifications according to their merits and acts. Disown all other differences, and to resolve to bring a comprehensive equanimous state by the development of merits and performances.

2. Acknowledge the independent existence of all beings and assume others' miseries and troubles as their own miseries and troubles.

3. Make a resolve to give preference to duties and posts.

4 To proceed forward in the direction of abandoning though gradually, all the seven addictions.

5. In the morning before day-dawn, to pass regularly atleast one hour in recitation,contemplation and review of equanimous Philosophy

6 To resolve never to commit suicide and protect the killing of beings

7 By abandoning the evil social customs obliterate the incongruous atmosphere and create new harmonious conditions

Practicant is Adherent (Samtadhari) :

One who with firm steps begins to move on (activated) the ground of philosophical and practical Equanimity, he should be counted in the next higher category of the Adherent The adherent having assimilated all the four ladders of philosophy becomes dynamic in putting into practice the twenty one maxims in a way when an accomplisher begins to move towards the observance of all the parts of Equanimity and its completeness, he should be called the Adherent of Equanimity.

An Adherent of Equanimity should abide by the foregoing rules as follows:-

1 To comprehend views, impressions and behaviours born of incongruities and to remove them discretely. Not to molest any body by self-behaviour and sympathise with all.

2. Give preference to equanimous consciousness and

stead-fastness to duty in place of wealth, property or authority oriented systems.

3. To observe the gross vows of non-killing, truth, non-stealing, Celibacy, non-possessiveness and Anekant doctrine To gain elegance in their limits and make reasonable efforts to dive deep into the minuteness of Spirit

4 Keep faith in the equal distributfon of the essential commodities of life and individually relinquish the ownership of those things for public good according to development and suitability.

5 To maintain with conviction the membership from the family to village, town, country or universe with a cognate (friendly) view and co-operative behaviour coupled with the realisation of self-responsibilities.

5 On, whatever post or field of action one is engaged in life, he shoul skilfully carry out his duties with equanimous morality and reliability keeping aloof from corruption

7. To give preference to self-restraint in self-life, to rules in social life and to remain disciplined.

Highest Ladder of the Accomplisher Adept (Samta Drishti) :

The entry of an accomplisher in the category of adept of Equanimity will, then, be deemed when in addition to being Advocate and adhering to equanimity, he steps forward and attains the stage of making and seeing the world abounding in equanimity and also acts accor-

dingly. Then that accomplisher rises above the individuality and takes the form of a society or institution, then his goal becomes to accommodate the transformed self into the comprehensive transformation. Such an accomplisher approaches near ascetism, where he fuses his self good into the others good and frets to bring homogeneity everywhere in the society. Instead of being a vehicle of equanimity he becomes its driver.

An adept of Equanimity should assimilate the following higher rules in his life :

1. To deem all the living beings alike his soul and act as also to consider the development of all the spiritual potentialities as his own development. Abandoning the self-evil-tendencies 'born of incongruity and set an ideal as also to lend support for the development of equanimous trends in all.

2. To make the self confidence so powerful that no treachery (breach of trust) may be possible knowingly or un-knowingly with self or with other beings.

3. In the daily routine of twenty four hours of life to exercise the Equanimous feeling, practice with discretion, and to review all these.

4. To maintain cordiality, sympathy and co-operation towards every being, consider others pain and pleasure as his own-all souls are alike me.

5. To keep in view the objective of social justice, to wage struggle on one's own spiritual strength against the forces of injustice whether they may be in the political,

economic or any other field, and gain victory on all the obstructions against equanimity.

6. To exercise discretion between conscious and non-conscious things, withdraw attachment from in-animate, to lend assistance in removing every where the priority of inanimate and assuming the conscious as homogeneous to engage life in its developed Equanimity.

7. In life and outside environment, restraining attachment and aversion, exhibit unswerving mentality of equalness with all the living beings, opt it and making it steadfast in meditation, adopt it as the essence of equanimous life

These Three Stages to Approach Asceticism

If an accomplisher of Equanimity continues to make proper development in these three categories and in the last Adept category percolates his heartiness and energisation, then, for him it can be observed that from the virtual point of view, that accomplisher has approached the precincts of asceticism. The third category will be reckoned as the highest evolution of a house-holder's life. Rules of all these three categories have been enunciated. In accordance with them for the purpose of going ahead from one stage to another, every accomplisher of equanimity should continue to keep with the background of discretion, his conduct and thinking equipoised and self-restrained, so that even mindedness may take a stabilized form in a man's mind and society. This is the inspiring provision for self benediction and universal development.

To systematise this order of accomplishing equanimity and giving it a prompting shape an equanimous society be installed. it should have members' and a complete account be maintained of the members development and other activities be also conducted for which purpose an outline is presented in the foregoing chapter.

—□—

CHAPTER-XI

A BRIEF OUTLINE OF AN EQUANIMOUS SOCIETY

A mother's affection is incomparable, but the child realises that affection only when the mother affectionately suckles him, and with her sweet milk extinguishes the child's appetite The intrinsic nature of an element is fundamentally significant but to make it more effective and more intelligible extrinsic form has also to be created. Coupled with its deep intrinsicality when the extrinsic form manifests, it becomes a symbol of inspiration.

Whatever is internally excellent is mysterious, but so long as it is not easily manifested outside, its qualities can not be expanded in a comprehensive way The same can also be said about the philosophy of equanimity that if its external symbols be constituted, there will be great convenience in its publicity and propagation. Anybody may study the philosophy of Equanimity and be energetic also to put it into practice, but in order to tie such inspirants in one thread, if any organisation be formed, then the inspirants will avail the facility of mutual contact. They will be able to make their accomplishment more attractive and organised and generally the good influence of the organised accomplishers will be felt in the society in the form that people will get more and more allured in this direction

In a way the concrete form of the philosophic and characteristic aspects of Equanimity should be such an Equanimous society that it may steadily advance on the path of alikeness and inspire the whole world towards that ideal.

Why an Equanimous Society :

If the whole Human society be divided into various parts, then on the basis of varied thinkings. beliefs and relations there will emerge a good many groups, but with a unilateral point of view the whole Human Society will be called a society composed of various groups.Then amongst such various societies, why one more addition in the name of Equanimous society?

The human society is so large that if a man desires to undulate the whole of it at a time only, it will be a difficult ta sk.Work cannot be accomplished at once. By proceeding with a systematic order, its accomplishment will be easier and more convenient.In the whole world i e.in all its various spheres, the establishment of the Equanimous life-system can not be easy all at once. In its new perspective, to get the view point of equanimous thinking assimilated and translated in practical life, can be only in a phased programme. An Equanimous society making this phased programme successful and continuously expanding the equanimity can be called an organisation. The strength of an organisation depends on its members and how potential it will become as an Equanimous society, this also depends upon its members.

This organisation be named as Equanimous Society. It should be a vivified organization without any difference, actuated by human feelings only, should function on the

ground level of humanity for the attainment of Human alikeness and by removing the incongruities in various fields lend co-operation in the establishment of equanimous circumstances

Field of Action of the Equanimous Society ·

The field of action of the Equanimous society will not be bound by any geographical limits. Wherever, there is incongrousness and wherever the accomplishers of equanimity get prepared, there will be opened the working centres of Equanimous society. In the beginning the work of this society can be started from any single point and then from that centre such efforts be made that members of this society be enrolled all round in the country who steadfastly evince faith in the four ladders, twenty one maxims and three stages and from a practical point of view adopt according to the capacity, the equanimous Society, and if the members of this Equanimous society so desire, it is not difficult to make this campaign popular in foreign countries also. The objectives of the society are all concerning and all pervading.

The Elevating Objectives of the Society

It becomes evident from the analysis made so far that Equanimity may pervade in the intrinsic and extrinsic life of an individual and society also take an everlasting form, it is intended by the Equanimous Society. It cannot be said how much time will take this campaign to be successful but any campaign will achieve success only when its aims are explicit and in them reflects an aspiration of comprehensive public good. The elevating aims of the society can be briefly enumerated as under .—

1. To make an individual accomplisher of equanimity engaged in the accomplishment of the categories of Advocates, Adherent and Adept of Equanimity and also to motivate him for decentralisation of his individuality (comprehensive good).

2. To struggle against the intemperateness of mind to that of the incongruousness in the various fields of the world and to propagate every-where the feeling of homogeneity.

3. To effect such a harmony in the interests of the individual and those of the society that both of them may be supplementary in producing an equanimous condition. Society may offer a foothold to an individual where as the individual should erect on it the adode of equanimity.

4 To launch everywhere the campaign of diminutioning self-interest, meum of possessiveness and greed, as also to avoid the clashes of self-interest and thoughts and above all give preference to social justice and truth.

5. To organise the accomplishers of equanimity, from place to place and to establish the branches and sub-branches of the society In order to explain the importance of Equanimity to the general public, to conduct various sober activities and be energetic for complete equanimous transformation.

Equanimous Society-Whose ?

This society shall not belong to any country, province cast or sect, colour group or particular congregation. In the beginning the size of the society can be small. But its

genus can never be small. One who knows himself as a man in a straight and right form and takes interest in the supreme evolution of humanity, can be a member of the society This equanimous society will be the association of the whole human race and the fundamental basis for its membership will be merit and act, because the construction of its ladders of accomplishment has also been made on the basis of merits and acts

In other words, it may be said that this Equanimous society will be an organisation of those people who will believe in the aims of the society, will be eager for adopting its twenty one maxims and three stages and will reflect in every demeanour a glimpse of the ideal of equanimity The society will be the centre of its members' dynamic performances as also a source of inspiration to all others, because in the end the goal of the society is to illuminate the highest state of Equanimity, in the spiritual field after establishing homogeneousness in all the political, economic and other fields.

In other words, it can be observed that the Equanimous society shall be an organization of those accomplishers who observe twenty one maxims and engage in discipline of the three stages, who while even leading a house-holder's life will, like shining planets, not only propogate the happy message of Equanimity in the various fields of the world, but shall always remain engaged everywhere to get it translated into action.

How to Secure the Membership of the Society :

After establishing the Equanimous society a campaign for the enrolment of its membership be started, but this

campaign should not be cheap or quantity oriented. Some steadfast founders should ordinarily explain the aims of the society, test the applicants virtuality desirous of membership and assessing their determinative faculty will allow them membership. Discretion Faith and non-attachment should be the basic criteria for membership.

An application form for obtaining membership be prepared, wherein his present desire to work in the field of equanimity and his future determinations should be explicitly depicted. He will manifest his desire and determinations according to his knowledge of the philosophic and practical aspects of equanimity.He shall have to mention how much time or labour or other co-operation he will lend for public good in addition to his own accomplishment in the field of equanimity

The proforma of the application for the membership of the society can be of this kind :—

I. . .. (Name) (Father's name) ....
(Resident) . .. (Present residence if any) . . ..
Age . . ... (profession). . .. . (Present caste-family of which no future use will be made for the proceedings of Equanimous society) am applying for securing the membership of Equanimous Society. I have obtained full knowledge of the aims, maxims, stages and rules and the categories of accomplishment I am at present engaged in observing the following principles/or am desirous.

1.

2.

3.

etc.

Therefore, please enrol me in the . ..
category. I shall regularly send a report of my observances to the Head Office and shall take an active part in the campaigns directed by the society

I, at present, dedicate on my behalf the services to the society for . hours daily . .. . days ... yearly . .. .. any other. .. service

Please intimate the decision regarding the enrolment of membership of the society and other instructions

Dated . . . Signature

Such application form should be factually examined, more discussion be held with reliable local persons or with the applicant himself and after being satisfied with the accomplisher's conviction; membership of the society be allowed to him It shall be the duty of the Head office and branch offices to keep a detailed account of the various activities of its every member and regular progress of his accomplishment, which should be discussed and considered from time to time, so that he may be an acn impetus for other aspirants

Organised Functioning of The Society :

For the proper running of the society, a constitution be framed in terms of the objective, maxims etc. as aforesaid, which should also contain proper provisions of the

various groups of activities, selection of the office holders and maintenance of duties etc. Full control be exercised from the Head Office to open and run the branches and sub-branches and after calling suggestions from lower levels, the procedure may be laid down for chalking out the various programmes and schemes of the society. The members, office bearers, committees and branches should be so harmonised that the working of the society may be well organised in all respects.

For the organised working and guiding the programmes to a meaningful purpose an advisory board can also be constituted in which the eminent accomplishers alleging faith in the equanimous system should be included. In this board the co-operation of saints and ascetics can also be availed of. This board should only function in matters of policy (ethical) decisions and imparting directions.

Householder as The Initial Director of This Society :

The main work of the formation and management of the Equanimous society should be in the hands of the householders because the main field of propagating equanimity shall basically be the worldly sphere The society shall have to launch the first attack against the incongruities of the temporal life, there, if the society gains success and can make individuals' moral life prone to upgradation, then the fields of action can also extend to the spiritual region and in that case there can also be an alteration in the working system. But at present the full responsibility of running the society should be in the hands of househo'ders, the more so the number of members increases, the office bearers be selected or elected according to their choice. Existence of

strong conviction should be considered essential for the office bearers.

From the house-holders who come forward as the active members of the society, it is expected that ascetics may be intiated out of them. If an accomplisher gets immersed by mind and deed in the third category of Samtadrashti (Adept of Equanimity), then virtual asceticism will be no farther from him,

It was discussed in connection with the preliminary moulding of self-interest that it depends upon the suitable environment, so the difference between an accomplisher of Equanimity will be adjusted in equipoising of the self good with other's good, whereas an ascetic observing asceticism forsakes even his self-good for protecting other's good. This society will in a way, become the training centre of the house-holders where they after rising above the narrow self-interests will culture the mentality and prowess of rendering comprehensive public good.

Ascetics Aptitude Towards Society :

There shall be two parts of the social activities, First part will deal with principles, policies (ethics) and controlled working procedures, while the second part will deal with modes of management, finance and accounts keeping. The second part will totally be connected with the householders and the ascetics should not have even a wink at it.

But so far as the first part is concerned more responsibility should be assumed of ascetics, so that they may not allow this fundamental part of the society to loiter outside the limits of Equanimity. They alone have to give direction

pertaining to the principles (tenets) and policies (as also by their sermons) they should inspire the people towards the principles of equanimity and ethics-this will be altogether proper. If the ascetic group while keeping within their limits lend more and more co-operation to the society, then by it the society's way of working will also be salubrious while on the other side the society shall gain inspiring dignity in the general folk.

Scheme of the Society's Expansion :

Once after the formation of society, it begins to function in the form of a salutary organization and on the basis of its achieved successes, if it is desired essential to expand it, then no steps be taken with blind rigidity (sticking to the letter); The constitution of the society be sufficiently flexible so that every proper possibility of its expansion may be incorporated in it.

Whenever any scheme for the expansion of the society is taken in hand, it should be constituted on the suitable advice of the experienced accomplishers and advisory ascetics, so that its expansion may not ramble in the valleys of anomalies. The spirit of accomplishing equanimity should not be lost sight of in any programme, campaign and expansion of the society.

Society may Serve The purpose of a Lamp :

Where-ever the branches or sub-branches of the society are established, they should serve the purpose of lamp in those regions. They shall have not only to abide by the ideal of Equanimity, but by their ideal observance they shall have to spread such an influence in the whole surro-

undings that natural respect may be awakened in the minds of the people towards the society.

A lamp is a bi-functional because it lights itself and other lamps also. This very function has to be performed by the Accomplishers of Equanimity. They must spread the light of their knowledge and conduct but also should by their modesty and mildness awaken those slumbering souls which due to helplessness are groaning under the influence of disparities and which are in need of the heartfelt sympathy of a liberator. In the field of equanimity, it will be the greatest service that the work of elevating and awakening the exploited, tortured and depressed groups be first taken in hand.

This Human campaign can be compared to the kindling of a series of lamps by touching a burning wick with the extinguished wick. If the self-dignity of the down-trodden and backward groups be once awakened and the prospect of alikeness be infused into them, then they can also come forward in the form of best Accomplisher of Equanimity. In this way if the rows of lamps have been kindled in all directions, how will then the illumination of the rows of equanimity-lamps not sparkle ? It will.

Of Which Type is This Concerted Effort :

It should be clear that in the form of equanimous soceity how this unified effort is being made and why ?

Many of you might have seen the inner parts of a watch. One indented wheel is so attached to another wheel that they not only intimately rotate but by self rotating, motivate the others also to do so. Their rotation and motiv-

aticn rests on their mutual harmony. Suppose the indents of one wheel instead of fitting into the notches of other wheel, clash against the indents of other wheel, will then the rotation and motivation of those wheels keep functioning ? No. It remains the unified effort of the watch maker that he should fit in the parts of the watch with such skilfulness that no indent may clash against the other indent. This should be considered the very proof of its dexterity.

In the same manner the unified efforts of the social organisation should be in such a way that the whole organisation may keep mutually engaged in fulfilling the fundamental aims. The organisation itself internally or externally may not be a demonstration of collision. Where such collision takes place, the primary aim becomes obliterated and in that case the organization does loose its viability.

Bear in Mind The Fundamental aim at Every Step :

If the fundamental aim of the Equanimous Society is to be enunciated in a few words, then it can be expressed in these two sentences:-

1. Development of an individual in the direction of Equanimity.
2. Reformation of society (Human Society).

Daily clashes between Individual and Society mean inharmony and when a salubrious harmony is effected between the both, then coupled with the elevation of both there will be stable development of Equanimity Primarily the collision between an individual and society takes place due to the self-interests of an individual, as also due to his unbridled ambitions of achieving everything for himself

and accumulating for himself. When the powerful groups of a society get immersed in self-interest, they kick off the social good. A few people holding the reins of authority and property in their hands, let go a majority of the people tossing and tumbling in the ditch of wants. Then the affluent group gets embogged in the intoxication of its powers and the have-nots in the marsh of disparities on account of their helpless destitution, and in this way incongruity secures worship at all the levels in the society. The more the external unevenness accelerates, to that extent internal bitterness awakens, which converts a man into a effigy of incongruity; internally and externally.

An accomplisher of Equanimity shall always have to keep vigilance from this maneuver of incongruity and shall have also to save his organization from its baneful effects. This can only be possible when the fundamental goal of an Equanimous Society be kept in mind at every step.

Evolution of an Individual and Reformation of Society :

An Equanimous society should be that kind of organization which in its view always attaches equal importance on both these aims and equal discretion be exercised of work. An individual and society are so intimately connected in their progress that if any side is neglected then the other side would not remain unaffected. If much stress be laid on an individual's evolution and his social aspect be neglected, then it is possible that some people may reach the summit of development, but the ordinary people will begin to slip down the orbinary ethical level and its general effect in the long run will be that the path of highest individual

evolution will also get blocked.

On the other side if full priority be given to the social reform and advancement only, then the individual's liberties will get trampled and in that atmosphere machineries will be invented but there will be a dearth of free-thinking individuals. The result in the long run will be the birth of a commanding influence (dictatorship) in running the society. Hence it should be the adroitness of an Equanimous society to maintain a salubrious equilibrium between an individual's development and the reformative social activities Neither the individual's liberty get scorched nor a few individuals become so powerful as to commit stupidity in trampling the rights of a majority of the people. Both the points should be so equipoised that an individual may engage in the protection of social good, as also the society should be vigilant in offering equal co-operation to each individual

This equilibrium will depend upon the cautious vision and salubrious conviction on behalf of all the members of the society for which the mentality is to be cultured in the categories of Equanimous discipline.

Equanimous Society Should not be a Segregated Entity :

Generally it happens that a few thinkers and workers convening together from an organization for the public good, but after a lapse of time such a situation arises in the expansion of its work that the same organization also becomes a separate and sequestered organization amongst so many organizations of the Human Society. In that case the public utility of that organisation comes to an end. As a

matter of fact, any organization constituted for the comprehensive public good, should rise above the insistence of its separate existence and at every stage make more and more efforts to mingle with the general public. If this angle of vision be maintained towards its regularised expansion, then such organization after gradually gaining popularity become organisation of all the people.

The beginning of the Equanimous society should also take palce with this angle of vision, because its aim is to establish harmony in the whole human society, hence its substratum shall also be the whole human Society. Initially the beginning may be from a small area but its future expansion should be in the comprehensive direction and every accomplisher should engage in social activities with the motto of "Friendship with all living beings and Animosity with none". When every member of the Society keeps at every moment such a view before him in spirit and action, then, its overt result will be that the organisation will at every time keep engaged in comprehensive activities and this Equanimous Society will secure approbation from more and more people. In such circumstances this Equanimous Society will finally not remain a sequestered and segregated organisation but due to its deep roots, it will profusely sprout and blossom amidst the human race

Demand of Deep Faith and Immeasurable Enthusiasm :

The life of any organisation sustains on the deep conviction and immeasurable enthusiasm of its members and this is also the secret of its progress beyond expectation. Therfore, at the time of the formation of an

Equanimous Society, the organizers and workers should commence work with such a firm resolve that there shall always remain a demand of the society's deep faith and limitless zeal, and for its fulfilment the members shall have to remain always vigilant and active. The organizations started and run with full agility and enthusiasm, do secure benediction, felicitations and easy co-operation from all sides. If the Equanimous Society be a vivified organization and if it keeps on trading enthusiastically on the ideal of Equanimity, then there will be no lack of happy blessings and hearty co-operation.

—□—

CHAPTER-XII

GIRD UP FOR THE SUCCESS OF EQUANIMOUS SOCIETY

'Either I shall achieve my object or lay down my body.' 'Do something or die' is an awakening slogan for a successful life. Human life has been pronounced to be very rare (difficuit to be attained) and as much scarce a thing, that much it is reckoned as precious. If a man throws away diamond held in his hand like a piece of glass, or crushes it to powder shall he then be called a wise man ? No. This human life is like a diamond meant for diffusing light and beauty. If contrary to this, it is rambled in darkness and drowned in the ditch of dormancy, then it will be a folly and a big loss too.

Life, for this reason, is for doing something. Doing not for self-interest, but for such a great aim which accomlishes both the self and others amelioration in a refined manner. Accomplish such performances which may be reckoned a symbol of fortitude, self-restraint and pre-eminence. In such feats the establishment of an Equanimous Society can be designated of a high order. Get ourself equanimous and be energetic in forming the whole society to be equanimous-what else can be a more superb work than this ? This slogan also relates to such a noble work to do something or die i e. the meaningfulness of life consists

in the performance of an excellent work as far as possible, otherwise life is non-life, assume it to be a guise of death.

Equanimous Society : A Movement :

That is called 'Movement' which may inundate anybody by new ideas in such a way that agility and awareness may foster in its follower. Convert the programme of establishing this Equanimous Society into such a form of movement, that it may shake roots of present day's rigid and incongrous society, sweep such a wave of awareness that all the people gird up the loins to wipe off the anomalous conditions and take a firm resolve that they shall take rest only when the whole society shall be in colours of comforting homogeneity.

The Equanimous Society be considered as a movement for the reason that through its medium, eyes of all the haves and have nots (affluents and destitutes) exploiters and the exploited, oppressors and the oppressed,magnates and the trampled, be so opened that those who are in the present status deserving the humanity have been seized in the nose of incogruities, should acknowledge (own) by mind, speech and deed the movement of the Equanimous Society and experience the true happiness of Homogeneity.

From the very beginning the organizers and the Directors of equanimous society should accept and believe this programme as a movement. Any movement progresses and gathers momentum only when its organizers are spirited (courageous) and start with the determination of dedicating everything to achieve the goal. Establishment of

an Equanimous Society is not an insignificant task To be despiser of it, is an enterprise to dedicate and exhaust life Just as on the parched sands when a few drops of rain pour, they firstly vanish. Again when continuous drops pour then the heat of the sand after a length of time ceases, and moisture begins to appear in it. Hence, without the first drop of self-surrender, all the constructive scheme do not gain a successful position. This equanimous society also for its success will demand self-dedication of many a workers, and if that is not fulfilled on the strength of immeasurable enthusiasm and ambition, then the success of this Equanimous Society is difficult as also establishment of homogeneity everywhere Hence, take this as an energetic call and gird up for the success of Equanimous Society.

Wherever Incongruity is Visible Engage Determinedly :

Keep your eyes and ears constantly open, move with your mind free from all obstacles and then try to perceive where and in which form is incongruity kindling, burning, spreading Then the obnoxious forms of incongruities visible to your watchful eye, will themselves awaken your actions Having recognised the phenomena of disharmonies fatal to humanity, you will yourself get ready and will gird up your loins to establish harmonies at the cost of any sacrifice.

Such vigilant eye will not be one sided. You will not only look outside but again and again also peep inwards and everywhere you will examine the multitude of incongrous acts. That scrutiny will also test you on the touch-stone as well as examine the society. With this vision, wherever and in whichever form or proportion you come across

incongruity, engage your heart and soul and proceed further only after destroying that dissimilarity. Even if whole life is spent on one point, but (dynamism energization) should never get defeated. If such agility continues, then, the highest result will not be impossible to achieve. No force on earth can impede the full percolation of equanimity in the internal or external life

Struggle Against Incongruity : Joy to the Mind :

With trained vision and firm action, as much struggle is waged against incongruities, take it for granted, that much exaltation of the inward spirit will intensify. An inactive mind does not realize such exaltation but one who having fixed a goal with discretion becomes dynamic, and on account of this exertion he is crowned with success. It is difficult to compare his mental glee with any other pleasure. When the godness of victory kisses the head of any warrior, then his exhilaration is the highest and unparalleled

Before you, at every step, the webs of disparities lie woven, in which you not only see some of your companions get entangled and dropping, but you yourself knowingly or unknowingly may get entrapped and continue to tumbling. It should be the aim of life to continue chopping off these webs, and this alone is the path to accomplish equanimity because from wherever darkness withdraws, there it becomes indispensable for light to expand. The meaning of chopping off incongruities means, the spreading of equanimity.

The accomplishers of equanimous society shall have to give top most priority to this aim only in sequence of their life. They should not forget for even a second that they should not by mind, speech or act be the cause of creating anomalies in any way. They have, themselves, to be moderate and crush unevenness at every point and have to sponsor the vision of evenness. Struggle against incongruities should be the adornment of their thinking, speech and actions

Synthetic Tune of Individual and Society :

This movement-this struggle should emanate and continue with the combined vice of the individual and society. An individual should rush towards the society and the whole society should embrace each and every individual-then shall such innate synthetic tune will be able to resonate. With this movement an individual and society will remain collaborators of each others progress and will continue to ascend the heights of equanimity. A congregation is formed of individuals and the congregation is not distinct from individuals, still when both the forces function becoming supplementary to each other, then both inside and outside correct equanimity shall decidedly manifest. Of what-so-ever kind, incongruity is, it takes birth in the embryo of an individual's self-interest, in whichever proportion this self interest is successfully socialized in a salutary way, in that proportion will decrease the proportion of unevenness and the synthesis of individual and society will enhance - this is a natural process.

An equanimous society should advance towards this aim, that more and more voluntary restraint be exercised

on the authority and property of an individual, as also where necessary there through social control the individual's self-interest should not be allowed to expand. If the equanimous society through the medium of it's own members could achieve this goal, then it can be undoubtedly prophesied that the highest progress of Equanimous society will invevitably he attained.

Wheel of Revolution and Welfare :

Imagine, if outside the window of a booking office people in a disorderly way swoop down to purchase tickets, then, how many and what type of people would be able to purchase tickets ? only those who are physically powerful or forceful in any other way, the poor and weak fellow will be crushed in the crowd. In the same way today's incongrous society can be compared with such medley where there is scuffle and struggle to loot power and property by lawlessness and immorality. In this type of unorderly society a wicked man by stepping forward becomes the chieftain of that loot. While hundreds of good men even being the votaries of morality and justice helplessly stay as abystanders witnessing the ravage.

If by pursuasion and stopping the jumpers over the window, are made to stand in a queue, such efforts in the social field is called by the name of revolution. The whole crowd may not swoop and every one may purchase ticket by turn, such can be the result of this revolutionizing arrangement. The offenders in a human society may diminish, inequalities may avail the fruit of justice and morality-this can only be the aim of revolution.

If the wheel of revolution be rotated in a planned order, then undoubtedly it will end inconsistencies and protect equanimity. This wheel can be called the wheel of public welfare. The glimpse of the Equanimous society should only be thatt it should, by its powerful motion, rotate the wheel of revolution with full speed so that new social ideas and traditions may take birth and for their prevailence and causing maintenance, new pedigrees be formed.

Values May Change and New Values May Evolve

The working of the various organizations is conducted on certain principles, and when these principles are translated into actions, certain traditions evolve which take the shape of 'social values These values become the guidelines for the society. In their formation the directive instructions of the eminent dignitaries are also incorporated So long as these values do not get insignificant the lives of individuals conducted on their basis, make progress towards a determined goal and that direction is of social evolution

But due to passage of time when such values once evolved become significant, begin to seize rigidity and the prompting spirit looses its stamina, then arises a great necessity for change of these values altogether.

Some times such confusion takes place that an agitation starts to abolish those values, but in their stead no new values are offered. then a situation arises akin to an anarchy (lawlessness). In order to escape from this crisis, the only solution can be to change the old values and in their stead new values be established. In this matter it

should also be borne in mind that all that is old is not wrong nor all which is new is right. Hence, there should exist a swan-like discretion to judge which of the old values are significant with new creative force, and which new values inspite of being novel, possess no vitality. Values change and values-form-in this process such discretion should always remain in mind and especially for an Equanimous society this should be a subject of more awareness that the work of changing and forming the values should be with a pure creative vision.

Order of Destruction and Creation :

Change of value is the destructive aspect and creation of new value is the constructive aspect It is indispensable to demolish the deteriorated values and on this very background, is laid the foundation-stone of new construction. In Jain philosophy this order has been acknowledged upto the highest standard. When the soul proceeds towards the supreme soul, its first step consists of destruction. The winner of the first successful step is called Arihant, one who destroys the foes is literally called Arihant. This destruction is not concerned with individuals, it is concerned with deteriorations (defects). No one throws away an alloy of gold, but by exacting its impurities through the hardest processes, he converts it into the purified form. In the same way the theory of the destruction of individuals is illusory. Be it a most deprived person, it should be the aim of any superb philosophy to purge out the vices of an individual and convert him into a noble person. Wherever there may be deterioration or incongruity-to wage struggle against it and destroy it-this should be the first step of pro-

equanimity life. Then commences the next step of creation; The Arihant having assimilated the highest ideals in life, spreads the light of knowledge in the whole universe, he alone becomes Siddha. One who is accomplished one is Siddha and Siddha symbolizes the success of creation. Destruction and creation, struggle and reformation both are the constructive aspects of life. Having assimilated these very aspects, an Equanimous society shall have to proceed in the new direction of constructiveness.

Equanimity in The Quadrifaced Development of Life :

As much successful restraint or attack is directed on self interest-the root of unevenness whether in an individual's life or in social life-in that much proportion shall be possible the extinction of heterogeneousness. If the external possession decreases, the internal meum will also decline. Meum will diminish. Equanimity will enhance. If there be equanimity, unattached feeling will extend-then in the external social life possession will of course be necessary, its utility will also be availed of, but there will be no greed towards it-there will be no selfishness and no crooked tendency of accumulation, how then shall the inconsistency of any kind be able to deform the genuine equanimity ?

When the obstacles in the quadrifaced evolution of life are destroyed,then a man warfed and wafted(saturated) by the equanimous sentiment of all public goods, will by his own evolution also reflect the evolution of the whole society. Then, by the evolution of an individual the evolution of the society will be cherished, and by the evolution of the society, the developed of the individual will easily

reach to its completion. The powerful link of this all-round devolopment can only be the Equanimity

Omnifarious Equanimity :

This equanimity should be established not in one form but in omnifarious ways. As many phases of life are external or internal - in all those phases should Equanimity pervade. Incongruity is such a fire that if it be left unextinguished in one sphere, it would by expanding itself from that sphere flame the other spheres also. Therefore, it is essential that in all the spheres of life, in all the activities, processes and schemes, this equanimity oriented system should be vitally installed.

When it is seen from external viewpoint, it appears that equality has been established in the political field on the basis of equal right of vote, but if there be inequality in the economic field, what is its consequence-this can be perceptibe to-day in all the directions Right to vote is equal for all, but one who is financially well off may purchase votes in any number and this makes the mockery of political equality. In the same way suppose the equanimous conditions have been evolved in the external life, but if the inner spirit abounds in anomalies, how long the external equality will sustain ? When lusts and longings aggressively swoop upon the internal spirit, then the flimsy cover of external temperateness will also disrupt.

For this reason, equanimity should be omnifarious, If equanimity (temperateness) breeds forth in inner life and the same when blooms forth in various forms in the extrinsic life, then that equanimity will be stable and fructuous.

Equanimity may percolate all places till then-the work of destroying disparities and establishing harmony must continue. This order should continue simultaneously.

Omnipresent Equanimity :

Omnifarious Equanimity should also be omnipresent. If Equanimity prevails in all the phase of life, but if it does not pervade in all the lives, then the collective figure of equanimity will not be real and without this it will not be universal. Omnipresent equanimity shall have to penetrate at all the levels of life from the macrocosms to the microcosms If the internal spirit deeply assimilates the values of equanimity-then whether it may be political, economic or social field-there will not be great difficulty to install equanimity at there levels. But if the internal spirit of an individual is immersed in the self-interests and perversions, then a transformation in the massive fields of equanimity will be sufficiently tortuous and difficult.

For this reason it is emphasized first to eliminate internal unevenness. A meaningful inaugeration of any collective scheme can be in that circumstance only when a few such people after eliminating the internal disharmony, step forward with the message of equanimity. At the same time it is also correct that the atmosphere created by such people through the medium of any organization or agitation also becomes the source of awakening the other people. Hence, the internal evenness of some people helps in establishing external homegeneity as also the external harmony so established rouses the internal equanimity for some people and awakens them. Such is the mutual performance of omnipresent equanimity Keeping this point of

view, an equanimous society within its agenda should give preference to the campaign of diminutioning and eradicating the internal disharmonies, so that a powerful non-violent corps of the internal Equanimity observers can be mobilised, who with inexhaustible conviction can launch vigorous struggle of establishing the external harmony. It is that struggle which will not only give a concrete shape in founding the external harmony here, there and everywhere, but will also vitalise the internal homogeneity of a majority of the people

Happiness-Prosperity and Tranquillity From Equanimity :

A cascade of happiness, prosperity and tranquillity begins to ooze out from the life of an individual or society wherein the omnifaced and omnipresent equanimity penetrates and overspreads. That life is not only engrossed in exhilaration but it is lost in supreme Bliss.

Of what kind is this happiness, prosperity and tranquillity ? In the field of equanimity, those acquisitions are also achieved which these words connotate in the ordinary sense (meaning). Power and pleasantry also obtained, prosperity or property and riches also acquired and satisfaction also experienced from the material comforts, but an Adherent of Equanimity does comprehend the camouflage nature of such happiness, prosperity and composure. Hence, he becomes indifferent to them and turns his face towards Real Happiness, Real Prosperity and Real Placidity (peace).Whatever is external prosperity and inperturbality is evanescent (perishable) as also they are uot capable to make the inner self beatified. This is the experience of every day that howsoever great may be

external comforts, if a fire of anguish and anxieties is raging inside can that external paraphernalia of comforts afford real happiness ? No

For this reason internal happiness alone produces real composure and the acquirer of such peace alone can be really called prosperous. Hence, the happiness emanating from the accomplishment of equanimity is derived from giving comforts to others for that reason it is real and permanent.

The life which takes dips in the current of prosperity and tranquillity emanating from this equanimous happiness has attained its goal and becomes Blessed.

The Life of an Equanimity-Accomplish er shall certainly be Blessed :

In the end this may be observed with certainty that one who will accomplish equanimity, will decidedly make his own life blessed one and shall also make the social life blessed.

This high ideal shall serve as the light of pillar for the practicants of Equanimity and they should propagate equanimity in the internal and external fields of life-this is desirable. Those who hold the torch of revolution in their firm hands, they do ruin deterioration by that light of torch, as also enlighten the path of progress. The destination of equanimity will be found out through the light of this very torch.